

A VEDIC READER

FOR STUDENTS

BY
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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY

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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 84), one with magical ideas (vii. 108), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 185). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rīgveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of a, the original metre of the Rīgveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology; besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 8000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were, known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1800 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nasatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhita text, which appears to have taken place about 600 B.C., at the end of the period of the Brahmanas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhita did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhita text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhita text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the *Kapvas*; but it differs from them in not beginning with hymns to *Agni* and in the prevalence of the strophic metre called *Pragātha*. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: *Kapvas* seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to *Soma* while the juice was 'clarifying' (*pavamāna*); on the other hand, the family books contain not a single *Soma* hymn, and Books i and viii together only three hymns invoking *Soma* in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to *Soma Pavamāna* were removed from Books i to viii, in order to form a single collection belonging to the sphere of the *Udgātṛ* or chanting priest, and added after Books i-viii, which were the sphere of the *Hotṛ* or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the *Soma* ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Trishtubh group.

The *tenth* book was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Tristubh* (4×11 syllables), the *Gayatrī* (8×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the *Avesta* shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *trāṣa*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The gods were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods.

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The Vedic gods may most conveniently be classified as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipas (Bias) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartṛ, the 'Supporter', Trātṛ, the

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya haviṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *kā*, 'who?' being used in the later Vedic literature as an independent name, *Ka*, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛta, 'Bounty', Asunti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyāni, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrāyī, Varuṇāyī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitrā-Varuṇa, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Martāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Aṃśa : Surya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaś. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vastōspati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīḥ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 184). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vṛtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term Dānava. Another powerful demon is Vala, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the Aṅgirasas. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Tvaṣṭṛ, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhānu, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog Saramā, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yatu or Yatudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūras and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 3.4) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 8 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*ḍundubhi*), the flute (*vāṇa*), and the lute (*vinā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primæval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sayana (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavābha, interprets *nāsatyan*,

an epithet of the *Āsṁins*, as 'true, not false', another *Āgrāyana*, as 'leaders of truth' (*satyasya prañetārau*), while *Yaska* himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! *Yaska*, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. *Yaska's* own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than *Sāyana* who lived nearly 2,000 years later. *Sāyana's* interpretations, however, sometimes differ from those of *Yaska*. Hence either *Yaska* is wrong or *Sāyana* does not follow the tradition. Again, *Sāyana* often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, *Parjanya*', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'. In short it is clear from a careful examination of their comments that neither *Yaska* nor *Sāyana* possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method *Roth*, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the *Avesta* and from Comparative Philology. In the application of his method *Roth* attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

P. 14, line 27, for *śitipādo* read *śitipādō*.

P. 28, line 1, read नर्यपांसि.

P. 31, line 29, and p. 46, l. 29, for *yō* read *yā*.

P. 48, head-line, for i. 12, 4 read ii. 12, 4.

P. 51, line 81, for *yō* read *yā*.

P. 60, line 18, for *no* read *nō*.

P. 69, line 2, for *ṭāp* read *ṭap*.

Pp. 68, 70, 71, 75, head-lines, for *APAM* read *APAM*.

P. 118, head-line, for *APAS* read *ĀPAS*.

P. 125, line 12, for *viśvācakṣās* read *viśvācakṣās*.

P. 128, line 8, for *nū* read *nū*.

P. 139, line 14, for *vibhīdako* read *vibhīdako*.

P. 142, last line, and p. 148, line 11, for *anyō* read *anyā*.

P. 144, head-line, for *MAṆḌŪKAS* read *MAṆḌŪKAS*.

P. 179, line 26, for *tō* read *tā*.

P. 184, line 17, for *tō* read *tā*.

P. 224, head-line and line 1, for *abhīti* read *abhīti*.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods, but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (*dhūmā-ketu*) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (*Dyáu*s), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the *Āryan* or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arāṇīs*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sāhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati* *lord of the house*, and is constantly spoken of as a guest (*átithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtá*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvī*, *vīpra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātá-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-ráhana*) is distinguished his corpse-devouring (*kravyád*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat. *ago*, Gk. *áγω*, Skt. *ájāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (◡ – ◡ ◡). The first two verses are in the *Samhitā* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं
यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

1 Agnīm īle puróhitam,
yajñásya devám rtvijam,
hotāram ratnadhātāmam.

अग्निम् । ईळे । पुरःहितम् ।
यज्ञस्य । देवम् । मृत्विजम् ।
होतारम् । रत्नधातमम् ॥

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure*

On the marking of the accent in the RV. see p. 448, 2. The verb *īe* (1. s. pr. *Ā.* of *īḍ*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-litam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 c), and because it is in the same Pada; cp. RV. viii. 38, 1; *yajñásya hí sthā ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īe*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāñ ṛtuś yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat + tama* in 3 c and *citrā-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वभिर्च्चर्चिभिर्

ईदो नूतनेत्त ।

स देवाँ एह वक्षति ॥

२ Agniḥ pūrvabhīr ṣṣibhīr

īḍio nūtanais utā,

sā devāñ éhā vakṣati.

अग्निः । पूर्वभिः । चर्चिभिः ।

ईदोः । नूतनेः । उत्त ।

सः । देवान् । आ । इह । वक्षति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ṣṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvabhī* (p. 77, note 9) is not analysed. *īḍyas* : to be read as *īḍias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *aís* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Páda, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām* (Sandhi, see 89). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Páda text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is unpounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *idyas* strictly speaking belongs in sense to *nūtanaia*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अ॒ग्निना॑ र॒यिम॑ञ्च॒वत्
पोष॑म॒व दि॒वेदि॒वे ।
य॒ज्ञं वी॒रव॑त्तमम् ॥

अ॒ग्निना॑ । र॒यिम॑ । अ॒ञ्च॒वत् ।
पोष॑म् । ए॒व । दि॒वेदि॒वे ।
य॒ज्ञं वी॒रव॑त्तमम् ॥

३ Agnīnā rayīm aśnavat
pōṣam evā divé-dive,
yaśāsam vīrāvattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb. pr. of *amé* attain, 3. s. ind. pr. *aśnóti* (cp. p. 184) the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayīm*, *pōṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (88, 2 a; 182, p. 256). *vírā-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vírāvant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अ॒पि॒ यं॒ य॒ज्ञम॒ध्व॒रं
वि॒श्वतः॑ परि॒भूर॑सि ।
स इ॒द्वेषु॑ ग॒च्छति॑ ॥

अ॒पि॒ । य॒म् । य॒ज्ञम् । अ॒ध्व॒रम् ।
वि॒श्वतः॑ । परि॒भूः । अ॒सि॒ ।
सः । इ॒त् । दे॒वेषु॑ । ग॒च्छति॑ ॥

4 Ágne, yám yajñám adhvarám
viśvátaḥ paribhúr ási,
sá id devéṣu gachati.

O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the *prn. adj.* *viśva* usually shifts its accent to the second syllable before *adv. suffixes* and as first member of a cd. (p. 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the *loc.* of the goal reached (p. 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Saṃhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 487, a 8).

५ अ॒ग्नि॒होता॑ क॒विक॑रतुः
स॒त्य॒सि॒च॒त्र॒व॒स॒मः ।
दे॒वो दे॒वेभि॒रा ग॑मत ॥

अ॒ग्निः । हो॒ता । क॒विऽक॑रतुः ।
स॒त्यः । चि॒च॒त्र॒वः॑तमः ।
दे॒वः । दे॒वेभिः॑ । आ । ग॒म॒त् ॥

5 Agnir hótā kavikratuḥ
satyās citrāśravastamah,
devó devébhir á gamat.

*May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.*

Both kaví-kratus and citrá-śravas have the regular Bv. accent (p. 455 c); the latter ed. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root 20. sb. of gam (p. 171); on the accentuation of á gamat see p. 468, 20 A a.

६ यद्वा॑ दा॒गुषे॑ त्वम्
अ॒ग्ने म॒द्रं क॑रिष्य॒सि ।
तवे॑त्तत्स॒त्यम॑ङ्गिरः ॥

यत् । अ॒ङ्ग । दा॒गुषे॑ । त्वम् ।
अ॒ग्ने । म॒द्रम् । क॑रिष्य॒सि ।
तव॑ । इत् । तत् । स॒त्यम् । अ॒ङ्गि॒रः ॥

6 yád āngā dāśūṣe tuám,
Ágne, bhadráṃ kariṣyāsi,
távét tát satyám, Āngirah.

*Just what goodā thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Āngiras.*

āngā: on this pcl. see 180 (p. 213). dāśūṣe: dat. of dās-vā one of the few pf. pt. stems in the RV. formed without red. (140, 157 b), of which only vid-vāms survives in Skt. tvām: he nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the Udatta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). kariṣyāsi (ft. of kṛ do): that is, whatever good thou intendest to do to the worshipper will certainly be realized. táva it tát: *that* intention of *thee*.

७ उप त्वाग्ने दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषाऽवस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

7 úpa tvāgne divé-dive,
dóṣāvastar, dhiyá vayám,
námo bháranta émasi ;

*To thee, O Agni, day by day, O
illuminer of gloom, we come with
thought bringing homage ;*

tvā as the enc. form of tvām (109 a) and Agne as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa á-imasi (a common combination of úpa and á with verbs meaning *to go*), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dóṣā-vastar: Śāyana explains this cd. (which occurs here only) as *by night and day*, but vastar never occurs as an adv. and the accent of doṣā is shifted (which is not otherwise the case in such cds., as sāyām-prātar *evening and morning*, from sāyām); the explanation as *O illuminer* (from 1. *vas shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as kṣapām vastā janitā sūryasya *illuminer of nights, generator of the Sun*. dhiyá inst. of dhī *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. námas, lit. *bow*, implies a gesture of adoration. bhárantas: N. pl. pr. pt. of bhr̥ *bear*. á-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां
गोपामृतस्य दीदिविम ।
वर्धमानं सि दमे ॥

राजन्तम् । अध्वराणां ।
गोपाम् । अमृतस्य । दीदिविम ।
वर्धमानम् । सि । दमे ॥

8 rájantam adhvarāṇām,
gopām ṛtásya dīdivim,
vārdhamānam suvé dāme.

(to thee) ruling over sacrifices, the
shining guardian of order, growing in
thine own house.

rájantam : this and the other accusatives in this stanza are in agreement with **tvā** in the preceding one. **adhvarāṇām** : governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable **ām** must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). **go-pām** : one of the many m. stems in final radical **ā** (p. 78), which in Skt. is always shortened to **a** (as **go-pa**). **ṛtá** means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons ; then, on one hand, the regular course of sacrifice (rite) ; on the other, moral order (right), a sense replaced in Skt. by **dharma**. **Agni** is specially the guardian of **ṛtá** in the ritual sense, because the sacrificial fire is regularly kindled every day ; **Varuṇa** (vii. 86) is specially the guardian of **ṛtá** in the moral sense. **vārdhamānam** : growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. **své** : to be read as **suvé** ; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own*, &c. (cp. p. 112 c). **dāme** : this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितॄन् सुनवे
ऽग्ने सुपायनो भव ।
सर्वस्वा नः स्वस्तये ॥

सः । नः । पिताऽहं । सुनवे ।
अग्ने । सुऽउपायनः । भव ।
सर्वस्व । नः । स्वस्तये ॥

9 sá naḥ pitṛéva sūnāve,
Ágne, sūpāyanó bhava ;
sācasvā naḥ suastāye.

So, O Agni, be easy of access to us,
as a father to his son ; abide with us
for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). **naḥ** enc. dat. (109 a) parallel to **sūnāve**. **pitṛéva** : the enc. pcl. **iva** is regularly treated by the Pada text as the second member of a cd. ; in the RV. **pitṛé** is usually coupled with **sūnú**, **mātṛé** with **putrá**. **sūnāvé** : this word as written in the Samhitā text appears with two Udattas, because the Udatta of the elided **á**

is thrown back on the preceding syllable (p. 465, 8); but this á must be restored, as the metre shows, and *sūnāve Ágne* read. Though *a* is elided in about 75 per cent. of its occurrences in the written *Saṃhita* text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Padas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on *Ágne* in 6b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of *sūpāyaná* as a Bv. see p. 455, c. a. *sácasvā*: this verb (which is exclusively Vedic) is construed with the acc. (here *nas*) or the inst.; the vowel of *sva*, the ending of the 2. s. ipv. *Ā*, is here (like many other final vowels) lengthened in the *Saṃhita*, but is regularly short in the Pāda text. ~~su~~*astáye* must be read as *su-astáye*; it has the sense of a final dat. (200 B 2). It is not analysed in the Pāda text because *asti* does not occur as an independent nominal stem.

SAVITṚ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated *Sāvitrī* stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from *Sūrya* (vii. 68), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá* *god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is *Tristubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— ∪ — ∪); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (∪ — ∪ — or ∪ — ∪ — ∪), and the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪. Thus the scheme of the whole normal verse is either ∪ — ∪ —, ∪ ∪ — | — ∪ — ∪ | or ∪ — ∪ — ∪, ∪ ∪ | — ∪ — ∪ |. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The *Jagatī* is identical with the *Tristubh* verse extended by one syllable, which, however, gives the cadence an iambic character (— ∪ — ∪ ∪). In the first stanza the caesura is always after the fifth syllable, in the second *Pada* following the first member of a compound.

१ ह्य्यामि प्रथमं स्वस्ये	ह्य्यामि । अग्निम् । प्रथमम् । स्वस्ये ।
ह्य्यामि मित्रावरुणाविवसे ।	ह्य्यामि । मित्रावरुणौ । इह । अवसे ।
ह्य्यामि रात्रीं जगतीं निवेशीं	ह्य्यामि । रात्रीम् । जगतीः । निवेशीम् ।
ह्य्यामि देवं सवितारमृतये ॥	ह्य्यामि । देवम् । सवितारम् । मृतये ॥

1 hváyāmi Agnīm prathamāṃ	<i>I call on Agni first for welfare;</i>
suastāye;	<i>I call on Mitra-Varuṇa here for</i>
hváyāmi Mitrāvaruṇāv ihāvase;	<i>aid; I call on Night that brings the</i>

hváyāmi Rātrīm jágato nivéś- *world to rest; I call on god Savitr*
 anīm; *for help.*
 hváyāmi devām Savitāram útá-
 ye.

hváyāmi: pr. ind. from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agním. su-astáye: this, ávase, and útáye are final datives (p. 314, B 2); the last two words are derived from the same root, *av help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being*; by Sāyaṇa, following Yaska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrā-vāruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. cds. are not analysed in the Pada text. ihāvase for ihá ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen. (p. 320, B 1 b), dependent on nivéśanīm = that causes the world to 'turn in' (cp. x. 127, 4. 5): the cs. niveśáyan is applied to Savitr in the next stanza.

१ आ कृष्णेन रजसा वर्तमानो	आ । कृष्णेन । रजसा । वर्तमानः ।
निवेशयन्मृतं मर्त्यं च ।	निवेशयन् । मृतम् । मर्त्यम् । च ।
हिरण्येन सविता रथेना	हिरण्येन । सविता । रथेन ।
देवो याति भुवनानि पश्यन् ॥	आ । देवः । याति । भुवनानि । पश्यन् ॥

2 á kṛṣṇéna rájasā vartamāno,	<i>Rolling hither through the dark</i>
niveśáyann amṛtam mártiam	<i>space, laying to rest the immortal</i>
ca,	<i>and the mortal, on his golden car</i>
hiranyáyena Savitá ráthena,	<i>god Savitr comes seeing (all) crea-</i>
á devó yāti bhūvanāni páśyan.	<i>tures.</i>

á vartamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a; when it immediately precedes, as in niveśáyan, it is usually compounded, *ibid*. kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtam mártiam ca a. m. used collectively = *gods and men*. ráthená must of course be read ráthena/á; see note on Ágne, i. 1, 9 b. á devó yāti: cp. note

on á ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता यावुदता याति। देवः। प्रवता। याति। उतवता।
 याति सुधाभ्यां यजतो हरिभ्याम्। याति। सुधाभ्याम्। यजतः। हरिभ्याम्।
 आ देवो याति सविता परावतो आ। देवः। याति। सविता। परावतः।
 ऽप विद्या दुरिता बार्धमानः ॥ अप विद्या। दुःइता। बार्धमानः ॥

३ yāti deváh pravátā, yāti ud- *The god goes by a downward, he*
 vátā; *goes by an upward path; adorable*
 yāti śubhrābhyām yajató hāri- *he goes with his two bright steeds.*
 bhyām. *God Savitr comes from the distance,*
 á devó yāti Savitá parāvato, *driving away all hardships.*
 ápa víśvā duritā bādhamānaḥ.

In this stanza a Jagatī verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vát-ā and ud-vát-ā: local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām: inst. in sociative sense; cp. devébbhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebbhis in i. 1, 28. parāvátó ṣ pa: see note on Ágne in i. 1, 9. parāvátas: abl. with verb of motion (201 A 1). ápa bādhamānas: cp. note on á in 2 c. víśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अभिवृतं छग्नैर्विचक्षुषं अभिवृतम्। छग्नैः। विचक्षुषम्।
 हिरण्यशस्यं यजतो बृहन्तम्। हिरण्यशस्यम्। यजतः। बृहन्तम्।
 आस्ताद्रथं सविता विचभानुः आ। अस्तात्। रथम्। सविता। विच
 क्षुषा रवांसि तविषीं दधानः ॥ क्षुषा। रवांसि। तविषीम्। दधानः

- 4 abhīvyṭam kṣānair, viśvārū- *His car adorned with pearls,*
 pam, *omni-form, with golden pins, lofty,*
 hiraṇyaśamyam, yajato bṛhān- *the adorable Savitṛ brightly*
 tam, *lustrous, putting on the dark spaces*
 āsthād rātham Savitā citrā- *and his might, has mounted.*
 bhānuḥ,
 kṛṣṇā rājāmsi, tāviṣīm dādhā-
 naḥ.

The final vowel of abhi is lengthened in the Saṃhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṣānais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvā-rūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ao. of sthā. kṛṣṇā rājāmsi: = *darkness*. dādhānas (pr. pt.; the pf. would be dādhanās) governs both rājāmsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

५ वि जनाञ्छावाः श्रितिपादौ वि । जनां । छावाः । श्रितिपादः ।

अख्यन्

अख्यन् ।

रथं हिरण्यप्रउगं वहन्तः ।

रथम् । हिरण्यप्रउगम् । वहन्तः ।

शश्वद्विशः सवितुर्देव्यस्रो-

शश्वत् । विशः । सवितुः । देव्यस्र ।

पस्ते विश्वा मुवन्तानि तस्युः ।

उपस्ये । विश्वा । मुवन्तानि । तस्युः ।

- 5 vi jānāñ chyāvāḥ śitipādo *His dusky steeds, white-footed,*
 akhyan, *drawing his car with golden pole,*
 rātham hiraṇyapraūgam vāh- *have surveyed the peoples. For*
 antaḥ. *ever the settlers and all creatures*
 śśāvad viśaḥ Savitūr dāiviasya *have rested in the lap of divine*
 upāsṭhe viśvā bhūvanāni ta- *Savitṛ.*
 sthuḥ.

ví : separated from **vb.** ; see note on **á vakṣati**, i 1, 2 c. **jánāfi chyāvāh** : for **jánān áyāvāh** (40, 1). **áiti-pádas** : on the accentuation of this **Bv.** on the final member, see p. 455, c a. Note that the initial **a** of **akhyān** remains after **o** (cp. note on i 1, 9 b). **akhyān** : a **ao.** of **khyā see** (p. 168, a 1), cp. 7 a and 8 a, and **páśyan** in 2 d ; the **ao.** expresses a single action that has just taken place (p. 845 C) ; the **pf.** **tasthur** expresses an action that has constantly (**śásvat**) taken place in the past down to the present (113 A a). In **-prañigam** (analysed by the **Pada** text of x. 130, 3 as **pra-uga**), doubtless = **pra-yugam** (as explained in a **Prātiśākhya**), there is a remarkable hiatus caused by the dropping of **y**. **viśvā bhūvanāni**. here the old and the new form of the **n. pl.** are used side by side, as very often. On the **Sandhi** of **dāivyasyopásthe** cp. note on **Ágne**, i 1, 9 b. **dāivya** *divine* is a variation of the usual **devā** accompanying the name of **Savitṛ**. **upásthe** : the idea that all beings are contained in various deities, or that the latter are the soul (**ātmā**) of the animate and inanimate world, is often expressed in the **RV.**

६ तिस्रो द्यावः सवितुर्द्वा उपस्थौ	तिस्रः। द्यावः। सवितुः। द्वौ। नपःस्था।
एका यमस्य सुवने विराषाट्।	एका। यमस्य। सुवने। विराषाट्।
आणि न रथ्यममृताधि तस्तु	आणिम्। न। रथ्यम्। अमृता। अधि।
इह ब्रवीतु य उ तच्चिकेतत् ॥	तस्तुः।
	इह। ब्रवीतु। यः। उं इति। तत्। चिकेतत् ॥

6 **tisrō dyāvah** ; **Savitūr dvā upāsthām**, (There are) *three heavens : two (are) the laps of Savitr, one overcoming men, (is) in the abode of Yama. All immortal things rest (on him) as on the axle-end of a car : let him who may understand this tell it here.*

ekā Yamasya bhūvane virāṣaṭ.
āṇīm ná rāthyam amṛtādhi
tasthur :
ihā bravītu yá u tác ciketat.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last **Pada** indicates, as an **enigma** (like several others in the **RV.**). The first **Pada** is evidently intended to explain the

last two of the preceding stanza : of the three worlds Savitr occupies two (air and earth). The second Pāda adds : the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pāda means : on Savitr, in these two (lower) worlds, the gods rest. *dyāvas* : N. pl. of *dyō*, here f. (which is rare) ; probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* : for *dvāu* before u (22) ; after *tisrō dyāvaḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upāsthā* (cp. 194, 3). *upāsthām* : the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausa* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus ; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Pādas of a hemistich. *virā-sāt* : N. s. of *virā-sáh* (81 b), in which there is cerebralization of *s* by assimilation to the final cerebral *ṣ* (for *-sāt*) ; in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience ; the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *ṛtvīj*, i. 1, 1 b). *amṛtā* : n. pl. = the gods. *ānīm ná* : on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur* : the pf. of *sthā* here takes the acc. by being compounded with *ádhi* ; in *ō d* the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravītu* : 3. a. ipv. of *brū* *speak* (p. 143, 3 c). The pcl. *u* is always written in the Pāda text as a long vowel and nasalized : *ūṁ iti*. *oiketāt* : pf. sb. of *cit observe*.

७ वि सुप॒त्नीं अ॒न्तरि॑चा॒ख्यद्
ग॒मीर॑वे॒पा अ॒सुरः॑ सु॒नीयः॑ ।
क्ते॒र्दानीं॑ सूर्यः कश्चि॑केत
क॒त॒मां वां र॒श्मिर॑स्त्वा त॒तान ॥

वि । सु॒प॒त्नीः । अ॒न्तरि॑चा॒णि । अ॒ख्यत् ।
ग॒मीर॑वे॒पाः । अ॒सुरः । सु॒नीयः ।
क्ते॒र्दानी॑म् । सूर्यः । कः । चि॒केत ।
क॒त॒माम् । वाम् । र॒श्मिः । अ॒स्त्वा । वा ।
त॒तान ॥

7 ví suparṇó antárikṣāṇi akhyad,
gabhírāvepā ásurāḥ sunīthāḥ.
kvédānim sūriāḥ? kás ciketa?
katamāṃ dyām raśmīr asyā
tatāna?

*The bird has surveyed the atmo-
spheric regions, the divine spirit, of
deep inspiration, of good guidance.
Where is now the sun? Who has
understood (it)? To what heaven
has his ray extended?*

7-9 deal with Savitr as guiding the sun.

ví . . . akhyat : cp. 5 a and 8 a. suparṇās : Savitr is here called a bird, as the sun-god Surya (vii. 63) often is. On the accent of this Bv. and of su-nīthās see p. 455, c a. antárikṣāṇi : equivalent to kṛṣṇā rájāṃsi (4 d), the aerial spaces when the sun is absent. ásuras : this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthās : *guiding well* here means that the sun illumines the paths with his light. kvédānim : when an independent Svarita is in the Saṃhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 8, which is marked with both Svarita and Anudatta (p. 450 b). idānim : *now = at night*. ciketa : pf. of cit *observe* (139, 4). dyām : acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyā : = asya á. tatāna : pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10 : 'those stars which are seen at night placed on high, where have they gone by day?'

८ ऋषी ब्रह्मत्कुरुमः पृथिव्यात्
वी धन्वं द्योर्जना सप्त सिन्धून् ।
हिरण्यः संविता देव आनाद्
हधद्गतां हानुषे वार्षीणि ॥

ऋषी । वि । ब्रह्मत् । कुरुमः । पृथिव्याः ।
वी । धन्वं । द्योर्जना । सप्त । सिन्धून् ।
हिरण्यः । संविता । देवः । आ ।
हनात् ।
हधत् । रता । हानुषे । वार्षीणि ॥

- 3 aṣṭāu ví akhyat kakúbhaṇpṛthi- *He has surveyed the eight peaks*
 vyās, *of the earth, the three waste lands,*
 trí dhánva, yójanā, captá sín- *the leagues, the seven rivers.*
 dhūn. *Golden-eyed god Savitr has come,*
 hiranyākṣāḥ Savitá devá ágād, *bestowing desirable gifts on the*
 dádhad rátñā dāsūse váriāni. *worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭāu: 106 b. pṛthivyās: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— — for — —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiranyākṣās: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. á-agāt: root ao. of gā go. dádhad: on the accent cp. 127, 2; on the formation of the stem, 156.

- ९ हिरं॒खपा॒णिः स॒विता वि॒र्चर्षे॒णिर् हिरं॒खऽपा॒णिः । स॒विता । वि॒र्चर्षे॒णिः ।
 उ॒भे या॒वापृ॒थि॒वी अ॒न्तरी॑यते । उ॒भे इति॑ । या॒वापृ॒थि॒वी इति॑ । अ॒न्तः ।
 अपा॒मी॒वां बा॒धते॑ वेति॒ सूर्य॑म् ई॒यते॑ ।
 अ॒भि कृ॒ष्णेन॑ रज॒सा बामृ॑णोति ॥ अप॑ । अ॒मो॒बाम् । बा॒धते॑ वेति॒ । सूर्य॑म् ।
 अ॒भि । कृ॒ष्णेन॑ । रज॒सा । बाम् । अ॒मृ॒णोति॑ ॥

- 9 hiraṇyapāṇiḥ Savitá vícarṣanir *Golden-handed Savitr, the active,*
 ubhé dyāvāpṛthivī antár iyate. *goes between both heaven and earth.*
 āpāmīvāṃ bādgate; vētisūriam; *He drives away disease; he guides*
 abhi kṛṣṇēna rajasā dyām ṛṇoti. *the sun; through the dark space he*
penetrates to heaven.

Dyāvā-pṛthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final i, as well as the e of ubhé, being Pragrhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com.

bined with 1 *go* governs the acc. ; cp. the two laps of Savitr in 6 a. *āpa bād̥hate* : he drives away disease, cp. 8 d ; contrary to the general rule (p. 466, 19 A) the vb. is here accented ; this irregularity not infrequently occurs when in the same Pada a compound verb is immediately followed by a simple vb. *vēti* : accented because it begins a new sentence ; Savitr guides the sun : cp. 7 c. *kṛṣṇéna rájasā* : cp. 2 a and 4 d. *abhí . . . dyám ṛṇoti* : cp. 7 d. The metre of d is irregular : it is a Tristubh of twelve syllables, the first two syllables (*abhí*) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

१० हिरण्यहस्तो असुरः सुनीचः	हिरण्यहस्तः । असुरः । सुनीचः ।
सुमृच्छीकः स्वर्वा यात्वर्वाह ।	सुमृच्छीकः । स्वर्वा । यातु । र्वर्वाह ।
अपसेधन्वसो यातुधानान्	अपसेधन् । र्वसः । यातुधानान् ।
अस्त्रदिवः प्रतिदोषं गृणानः ॥	अस्त्रात् । देवः । प्रतिदोषम् । गृणानः ॥

10 hiraṇyahasto ásurah sunītháh,	<i>Let the golden-handed divine</i>
sumṛṣṭīkáh suvāvāñ yātu arvāñ.	<i>spirit, of good guidance, most</i>
apasédhan rakṣáso yātudhánān,	<i>gracious, aiding well, come hither.</i>
ásthād deváh pratidoṣām gṛṇā-	<i>Chasing away demons and sorcerers,</i>
náh.	<i>the god being lauded has arisen</i>
	<i>towards eventide.</i>

ásuras : cp. 7 b. *svāvān* : the analysis of the Pada text, *svāvān* = *possessed of property*, is followed by Sayana who renders it by *dhanavān wealthy* ; this would mean that Savitr bestows wealth (cp. *dād̥had rátnā* in 8 d, and vi. 71, 4 *ā dāśūṣe suvāti bhúri vāmám he, Savitr, brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of *su-ávas giving good help* occur (*svávasam, svávasā, svávasas*). Roth takes *svāvān* to be a nom. of this stem irregularly formed by analogy for *su-ávas* (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final *ān*, which regularly becomes *ām* before vowels (39), sometimes undergoes the same change before *y* (40, 4). *rakṣásas* has the accent of a m. in *as* (83, 2 a) ; the n. form is *rákṣāmsi*. *yātudhánān* is added, as is often the case, without

a connecting ca: cp. note on *rayīm*, in i. 1, 8 a; note that the Sandhi of *ān* before vowels (89) does not apply at the end of an internal Pada. If *Savitṛ* in this stanza is connected with morning rather than evening, *āsthāt* would here be equivalent to *ūd asthāt*; cp. RV. vi. 71, 4: *ūd u syá devāḥ Savitā dāmunā hīraṇyapāṇiḥ pratidoṣām āsthāt* that god *Savitṛ*, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to *ā asthāt*, that is, he has mounted his car, cp. 4 c. *gr̥ṇānās*: pr. pt. *Ā.*, with ps. sense, of 1. *gr̥ sing, greet*.

११ ये ते पन्थाः सवितः पूर्वासां धे । ते । पन्थाः । सवितरिति । पूर्वासां ।
 इरणवः सुहता अन्तरिक्षे । अरणवः । सुहताः । अन्तरिक्षे ।
 तेभिर्नो अब पथिभिः सुगेभी तिमिः । नः । अब । पथिभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 *yé tepánthāḥ, Savitāḥ, pūrvāśāo, Thine ancient paths, O Savitr,*
areṇávaḥ súkṛtā antárikṣe, the dustless, the well made, in the
tébhir nō adyá pathibhiḥ sugé- air, (going) by those paths easy to
bhī traverse protect us to-day, and speak
rákṣā ca no, ádhi ca brūhi, for us, O god.
deva.

te: the dat. and gen. of *tvám*, is always unaccented; while *té*, N. pl. m. and N. A. du. f. n. of *tá*, is always *té*. *pánthās*: N. pl. of *pánthā*, m. *path*, which is the only stem (not *pánthān*) in the RV. (99, 1 a). *Savitāḥ*: when final Visarjanīya in the Samhitā text represents original *r*, this is always indicated by the word being written with *r* followed by *iti* in the Pada text; here *Savitar itī*. *reṇávas*: the initial *a* must be restored (see note on *Ágne*, i. 1, 9 b; but *a* is not elided after *o* in *c* and *d*); on the accent of a Bv. formed with privative *a*, see p. 455, c a. *sú-kṛtās*: *Karmadhārayas*, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. *tébhis*: inst. of *tá*, p. 106: p. 457, 11 b. In *c* *nō adyá* should be pronounced because *e* and *o* are shortened before *a* (p. 437, a 4); this rule does not apply when *e* and *o* are separated from *a* by the caesura; hence in *d* *ō*, *ádhi* should be pronounced. *sugébhi*: see 47. The final *a* of *rákṣā* is lengthened because the

second syllable of the Pāda favours a long vowel. *śdhi . . . brūhi : be our advocate ;* the meaning of this expression is illustrated by other passages : in i. 123, 3 Savitṛ is besought to report to Sūrya that his worshippers are sinless ; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pṛñi, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven ; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them ; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to : they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning : all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭi-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādi*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty ; young and unaging ; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to *shine*, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये सुभन्ते जगयो न सप्तयो	प्र । ये । सुभन्ते । जगयः । न । सप्तयः ।
यामनुद्रक्षं सूनवः सुदंससः ।	यामन् । अनुद्रक्षं । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधि	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति कीरा विदधेषु घुष्वयः ॥	वृधि ।
	मदन्ति । कीराः । विदधेषु । घुष्वयः ॥

1 prá yé súmbhante, jánayo ná,	* The wondrous sons of Rudra,
sáptayo	the racers, who on their course
yáman, Rudráya sūnávaḥ su-	adorn themselves like women, the
dámśasaḥ,	Maruts have indeed made the two

ródasī hī Marútaś cakriré vr- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti vīrá vidáttheṣu ghṛṣṭva-
yah.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámśasas: accent, p. 455, 10 c a. cakriré: 8. pl. \bar{A} . pf. of kr; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidáttheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship*.

२ त उचितासो महिमानमाश्रत ते । उचितासः । महिमानम् । आश्रत ।
दिवि रुद्रासो अधि चक्रिरे सद् । दिवि । रुद्रासः । अधि । चक्रिरे । सद्ः
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि त्रियो दधिरे पृथ्निमातरः ॥ अधि । त्रियः । दधिरे । पृथ्निमातरः ॥

३ tá ukṣitáso mahimānam āśata: *They having waxed strong have*
divīRudrásoádhi cakrire sádaḥ. *attained greatness: in heaven the*
ārcanto arkāṃ, janáyanta indri- *Rudras have made their abode.*
yām, *Singing their song and generating*
ádhi śriyo dadhire Pṛśnimā- *the might of Indra, they whose*
tarah. *mother is Prṣni have put on glory.*

tá: N. pl. m. of tá *that*, 110. ukṣitáśas: pp. of 2. ukṣ (= vakṣ)
grow. āśata: 8. pl. \bar{A} . root ao. of amá *attain*. Rudráśas: the
Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'.
ádhi: prp. with the loc. divi; 176, 2. janáyanta indriyām: that
is, by their song. ádhi dadhire: 8. pl. \bar{A} . pf. of ádhi dhā, which
is especially often used of putting on ornaments. śriyas: A. pl. of
śrí *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यक्षुमयन्ते अजिमिन् गोमातरः । यत् । मुमयन्ते । अजिमिन् ।
तनुषु मुधा दधिरे विवर्कतः । तनुषु । मुधाः । दधिरे । विवर्कतः ।
नाधन्ते विश्वमभिमातिनमपु नाधन्ते । विश्वम् । अभिमातिनम् । अपु ।
वर्त्मानि एषाम् । अनु । रीयते । धृतम् ॥

8 gómātaro yāc ohubháyantē afijí-
bhis,
tanūṣu śubhrā dadhire virúk-
mataḥ.
bādhante víśvam abhimātinam
āpa.
vārtmāni eṣām ānu rīyate
ghṛtām.

*When they whose mother is a cow
deck themselves with ornaments,
shining they put on their bodies
brilliant weapons. They drive off
every adversary. Fatness flows
along their tracks.*

gómātaras : as the sons of the cow Práni. yāc ohubháyante : Sandhi, 58. dadhire : pf. with pr. sense, *they have put on = they wear*. āpa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ānu rīyate : 3. pl. Ā. pr. of ri *flow*. ghṛtām : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayām, p. 452, 8 B c.

४ वि ये भ्राजन्ते सुमन्त्रास ऋष्टिभिः वि । ये । भ्राजन्ते । सुमन्त्रासः । ऋष्टि
प्रच्यावयन्तो अच्युता चिदोजसा । ऋभिः ।
मनोजुवो यन्त्रतो रथेष्व
वृषत्रातासः पृषतीर्युग्धम् ॥ मन्ऽजुवः । अत् । मन्तः । रथेषु । आ
वृषत्रातासः । पृषतीः । अयुग्धम् ॥

4 ví yé bhrájante súmakhāsa ṛṣṭi-
bhiḥ,
pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rá-
theṣu á
vṛṣavratāsaḥ pṛṣatīr áyug-
dhuam ;

*Who as great warriors shine
forth with their spears, overthrow-
ing even what has never been over-
thrown with their might : when ye,
O Maruts, that are swift as thought,
with your strong hosts, have yoked
the spotted mares to your cars,*

súmakhāsas : a Karmadhāraya ed. according to its accent (cp. p. 455 10 c a), but the exact meaning of makhá is still somewhat uncertain. pra-cyāváyantas : pr. pt. of ca. of cyu *move* ; though this ca., which occurs frequently in the RV., always has a long

radical vowel in the Saṃhita text, it invariably has a short vowel in the Padapāṭha. Marutas: change from the 8. to the 2. pra., in the same sentence, a not infrequent transition in the RV. manojúvas: N. pl. radical ū stem mano-jú, 100, II a (p. 88). rátheṣu á: 176, 2. p̥ṣātis: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. Ā. root ao. of yuj yoke.

५ प्र यद्रथेषु पृषतीरयुग्ध्वं प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
वाजे अद्रिं मरुतो रंहयन्तः । वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उताहवस्व वि धन्ति धाराम् उत । अहवस्व । वि । धन्ति । धाराः ।
चर्मवोदभिर्मुदन्ति भूमं ॥ चर्मव । उदभिः । वि । उदन्ति ।
भूमं ॥

६ prá yád rátheṣu p̥ṣātīr áyugdhvam, when ye have yoked the spotted
váje ádrim, Maruto, ramhá- mares before your cars, speeding, O
yantah, Maruts, the stone in the conflict,
utáruṣasya ví śyanti dhārās they discharge the streams of the
cármevodábhīr ví undanti bhū- ruddy (steed) and moisten the earth
ma. like a skin with waters.

áyugdhvam: with loc., cp. 204, 1 b. ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228, 1). áruṣasya: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vājí áruṣaḥ) is spoken of. ví śyanti: 8. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 8. prs.; cp. 4 c d. undanti: 8. pl. pr. of ud wet. bhūma: N. of bhūman n. earth (but bhūmán m. abundance).

६ आ वी वहन्तु सप्तयो रघुषदो आ । वः । वहन्तु । सप्तयः । रघुषदः ।
रघुपत्नानः प्र जिगात वाङ्मनिः । रघुपत्नानः । प्र । जिगात । वाङ्मनिः ।
सीदता बर्हिश्च वः सदस्कृतं सीदत । आ । बर्हिः । उ । वः । सदः ।
मादध्वम् मरुतो मध्वो अग्नयः ॥ मादध्वम् । मरुतः । मध्वः । अग्नयः ॥

6 á vo vahantu sáptayo raghu-
 syádo;
 raghupátvánaḥ prá jigāta bāhú-
 bhiḥ.
 sídatá barhír: urú vaḥ sádas
 kṛtām.
 mādáyadhvam, Maruto, mād-
 h-
 vō ándhasaḥ.

*Let your swift-gliding racers
 bring you hither. Swift-flying come
 forward with your arms. Sit down
 on the sacrificial grass: a wide
 seat is made for you. Rejoice, O
 Maruts, in the sweet juice.*

raghu-syádas: Sandhi, 67 b. raghupátvánas: as belonging to this Pada to be taken with prá jigāta (gā go). bāhúbhis: with outstretched arms as they drive. sídata á: 2. pl. ipv. pr. of sad siṭ with prp. following (p. 468, 20). sádas: Sandhi, 43, 2 a. kṛtām: as finite vb., 208. mādáyadhvam: cs. of mad rejoice, with gen., 202 A b. mādhas: gen. n. of mādhu, p. 81, f. n. 12; the sweet juice is Soma.

७ ते व॒र्धन्त॑ स्व॒तव॑सो महि॒स्त्विना ।
 ना॒कं त॒स्यु॒ह च॑क्रि॒रे स॒दः ।
 विष्णु॑र्य॒ज्ञाव॑द्व॒षणं॑ म॒द॒च्युतं॑
 वयो॑ न सो॒द॒त्तधि॑ ब॒र्हिषि॑ प्रि॒ये ॥

ते । व॒र्धन्त॑ । स्व॒तव॑सः । महि॒स्त्विना ।
 आ । ना॒कम् । त॒स्युः । उ॒ह । च॑क्रि॒रे । स॒दः ।
 विष्णुः । यत् । ह । आव॑त् । वृ॒षणम् ।
 म॒द॒च्युतम् ।
 वयः॑ । न । सो॒द॒त् । अ॒धि । ब॒र्हिषि॑ ।
 प्रि॒ये ॥

7 tè 'vardhanta svátavaso mahi-
 tvaná:
 á nákaṁ tasthúr; urú cakrire
 sádaḥ.
 Viṣṇur yád dhāvad vṣaṇaṁ
 madacyútam,
 váyo ná sídann ádhi barhiṣi
 priyé.

*Self-strong they grew by their
 greatness: they have mounted to the
 firmament; they have made for them-
 selves a wide seat. When Viṣṇu
 helped the bull reeling with intoxi-
 cation, they sat down upon their
 beloved sacrificial grass like birds.*

tè 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvaná: inst. of mahitvaná, p. 77, f. n. 3 á tasthúr: vb. of a principal sentence

accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. *dha*: Sandhi, 54. *ávat*: 3. s. ipf. of *av* *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. *vṛṣan*: dec., 90, 1; both this word and *madacyút* are applied to Soma as well as Indra, but the meaning of the vb. *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' *váyas*: N. pl. of *ví bird*. *sīdan*: unaugmented ipf. of *sad sit*.

८ मूरां ह्वेयुधयो न जग्मयः मूराःऽहव । इत् । युयुधयः । न । ज-
 अवस्त्वो न पुतनासु येतिरे । ग्मयः ।
 मयन्ते विश्वा सुवना मदृशो अवस्त्वः । न । पुतनासु । येतिरे ।
 राजान इव त्वेषसंदृशो नरः ॥ मयन्ते । विश्वा । सुवना । मदृशः ।
 राजानःऽहव । त्वेषसंदृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma- Like heroes, speeding like war-
 yah, riors, like fame-seeking (men) they
 śravasyávo ná pñtanāsu yetire. have arrayed themselves in battles.
 bháyante vísvā bhúvanā Marúd- All creatures fear the Maruts: the
 bhio: men are like kings of terrible
 rájāna iva tveṣāsamdrśo nárah. aspect.

iva: note how this pcl. interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. *Ā.* of *yat*: 187, 2 a. *bháyante*: 3. pl. pr. *Ā.* of *bhi* *fear*; the pr. stem according to the *bhū* class is much commoner in the RV. than that according to the third class. *Marúdbhyas*: 201 A b. *náras*: the Maruts; N. pl. of *nṛ man*, 101, 1.

९ त्वष्टा यद्वचं मुकतं हिरण्यं त्वष्टा । यत् । वचनम् । मुकुतम् । हिरु-
 यद्वचमृष्टिं त्वष्टा चवर्तयत् । यद्वचम् ।

यत् इन्द्रो नर्यपौंसि कर्तवे
हृन्वृषं निरपामौष्णर्द्यवम् ॥

सहस्रं मृष्टिम् । सुऽचपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपौंसि । कर्तवे ।
अहन् । वृषम् । निः । अपाम् । औष्ण्यत् ।
अर्द्यवम् ॥

9 Tvāṣṭā yád vājraṃ sūkṛtaṃ
hiranyāyam
sahasrabhṛṣṭim suāpā āvarta-
yat,
dhattā īndro nārīāpāmsi kār-
tave :
āhan Vṛtrāṃ, nīr apām aubjad
arṇavām.

When the skilful Tvāṣṭr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds : he slew
Vṛtra, and drove out the flood of
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvāṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, ānv apās tatarda; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa *he slew the serpent, he released the waters; Tvāṣṭr fashioned for him the whizzing bolt.* dhatté: 3. s. pr. *Ā.* used in the past sense (212 A 2). kártave: dat. inf. of purpose, *in order to perform* (kr), 211. nárýā-pāmsi is here and in viii. 96, 19 analysed by the Pada text as nārī-āpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárýāni appears once (vii. 21, 4) and nárýā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet nárýāpasam, analysed by the Padapāṭha (viii. 98, 1) as nárýa-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárýāpāmsi (to be read nārīāpāmsi) in the Samhitā text, and nárýāpāmsi in the Pada text. nīr aubjat: 3. s. ipf. of ubj *force* (cp. 23 c).

१० ऊर्ध्वं शुशुहेऽवतं त औजसा
दाहृहाय चिद्विभिदुर्वि पर्वतम् ।
धर्मसो बाह्वं मरुतः सुदाहवो

ऊर्ध्वम् । शुशुहे । अवतम् । ते । औजसा ।
दाहृहायम् । चित् । विभिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रक्षानि चक्रिरे ॥

धमन्तः । वायम् । मरुतः । सुहोमवः ।

मदे । सोमस्य । रक्षानि । चक्रिरे ॥

10 ūrdhvām nunudre avatām tā
ōjasā;
dādṛhānām oīd bibhidur vī pār-
vatam.
dhāmanto vāṇām Marutaḥ sudā-
navo

*They have pushed up the well
with might; they have split even
the firm mountain. Blowing their
pipes the bountiful Maruts have
performed glorious deeds in the
intoxication of Soma.*

māde sómasya ráñiāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned, poured out; avatām : the cloud; = they have shed rain. dādṛhānām : pf. pt. A. of dṛh make firm, with long red. vowel (139, 9), shortened in the Pada text. bibhidur vī : p. 468, 20. párvatam : cloud mountain; another way of saying the same thing. dhāmantas : with reference to the sound made by the Maruts; cp. árcantas, 2 c. māde sómasya : Indra is constantly said to perform his mighty deeds in the intoxication of Soma, so his associates the Maruts are here similarly described.

११ जिह्मं नुनुद्रेऽवतं तथा दिश-
सिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः
कामं विप्रस्य तर्पयन्त धामनिः ॥

जिह्मम् । नुनुद्रे । अवतम् । तथा । दिशः ।
असिञ्चन् । उत्सम् । गोतमाय । तृष्णजे ।
आ । गच्छन्ति ! ईम् । अवसा । चित्र
भानवः ।

कामम् । विप्रस्य । तर्पयन्त । धामनिः ॥

11 jihmām nunudre avatām táyā
diśā:
ásificann útsam Gótamāya trṣ-
ṇāje.
ā gachantīm ávasā citrábhāna-
vaḥ:
kāmaṁ víprasya tarpayanta
dhāmabhiḥ.

*They have pushed athwart the
well in that direction : they poured
out the spring for the thirsty
Gotama. Of brilliant splendour
they approach him with help; may
they satisfy the desire of the sage
by their powers.*

jihmām : so as to be horizontal and pour out the water, much the same as ūrdhvām in 10 a. táyā díśā : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : cs. of tṛp *be pleased* ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमानाय सन्ति या । वः । शर्मं । शशमानाय । सन्ति ।
 त्रिधातूनि दाशुषे यक्षताधि । त्रिधातूनि । दाशुषे । यक्षत । अधि ।
 अस्मभ्यं तानि मदतो वि यन्त अस्मभ्यम् । तानि । मदतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vaḥ śārma śasamānāya śanti, The shelters which you have for
 tridhātūni dāśuṣe yachataādhi. the zealous man, extend them three-
 asmábhyam tāni, Maruto, ví fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayim no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent
 vīram. heroes, mighty ones.

śārma : N. pl. n. (90, 2) śasamānāya : pf. pt. \bar{A} . of śam labour.
 tridhātūni : used appositionally (198). dāśuṣe : dat. of dāśvāms,
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam
 stretch. asmábhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of
 yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put
 (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp.
 vīravattamam, i. 1, 8 c.

VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Māruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* *be active*, thus meaning 'the active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वीचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वीचम् ।
यो अस्त्रमायदुत्तरं सधस्त्रं	यः । पार्थिवानि । विममे । रजांसि ।
विचक्रमाणस्त्रेधोरगायः ॥	यः । अस्त्रमायत । उत्तरम् । सधस्त्रम् ।
	विचक्रमाणः । त्रेधा । उरगायः ॥

1 Viṣṇor nū kaṃ vīrīāṇi prā vo-
cam,
yāḥ pārthivāni vimamé rājāmsi;
yó áskabhāyad úttaram sadhá-
sthāṃ,
vicakramāṇás trēdhórugāyāḥ.

*I will now proclaim the heroic
powers of Viṣṇu, who has measured
out the terrestrial regions; who
established the upper gathering-
place, having, wide-paced, strode
out triply.*

kaṃ : this pcl. as an encl. always follows nū, sú or hí (p. 225, 2).
vīrīāṇi : the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced virīṇi. *prā vocam* : inj. ao. of *vac*, 147, 8. *pārthivāni rājāmsi* : the earth and the contiguous air. *vi-mamé* : this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5 : *māneneva tasthivāñ antārikṣe vi yó mamé pṛthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure.* *śkabhāyat* : ipf. of *skabh* prop; the cosmic action of supporting the sky is also attributed to Savitṛ, Agni, and other deities. *uttaram sadhāstham* : that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-ānās* : pf. pt. Ā. of *kram*. *tre-dhā* : with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (८८); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण । प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
 मृगो न भोमः कुचरो गिरिष्ठाः । मृगः । न । भोमः । कुचरः । गिरिष्ठाः ।
 यस्योदयु विषु विक्रमणेषु । यस्य । उदयु । विषु । विऽक्रमणेषु ।
 अधिचिद्यन्ति भुवनानि विश्वा ॥ अधिऽचिद्यन्ति । भुवनानि । विश्वा ॥

2 *prā tād Viṣṇuḥ stavate vīryeṇa,* By reason of his heroic power,
mṛgō nā bhīmāḥ kucaró giri- like a dread beast that wanders at
sthāḥ, will, that haunts the mountains,
yásyorusu trīṣu vikrámaṇeṣu Viṣṇu is praised aloud for that :
adhikṣiyānti bhūvanāni víśvā. he in whose three wide strides all
 beings dwell.

prā stavate : Ā. of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād* : the cognate acc. (p. 800, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa* : cp. note on *vīryāṇi* in 1 a. *mṛgās* : Sayana here interprets this

word to mean a beast of prey such as a lion; but though *bhīmá* occurs as an attribute both of *simhá lion* and of *vṛṣabhá bull* in the RV., *giriṣṭhá* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-cará*: Yāska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitaṃ karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhás*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras*, &c. (!); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrámanēṣu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyānti*: the root 1. *kṣi* follows the ad class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With c and d cp. what is said of Savitr in i. 35, 5.

३ प्र विष्णवे श्रूषमेतु मन्त्रं
गिरिचितं उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थम्
एको विममे त्रिमिरित्यदेभिः ॥

प्र । विष्णवे । श्रूषम् । एतु । मन्त्रं ।
गिरिचितं । उरुगायाय । वृष्णे ॥
यः । इदम् । दीर्घम् । प्रयतम् । सध
स्थम् ।
एकः । विममे । त्रिमिः । इत् । पदेभिः ॥

3 prá Viṣṇave śrūṣám etu mánma, *Let my inspiring hymn go forth*
giriṣṭá urugāyāya vṛṣṇe, *for Viṣṇu, the mountain-dwelling*
yá idám dīrghám práyataṃ sa- *wide-pacing bull, who alone with*
dhástham *but three steps has measured out*
éko vimamé tribhír it padé- *this long far-extended gathering-*
bhiḥ; *place;*

śrūṣám: the ū must be slurred disyllabically (= ॐ). *idám sadhástham*: of course the earth as opposed to *úttaram sadhástham* in 1 c. *ékas* and *tribhis* are antithetical. *id* emphasizes the latter

word: *with only three*. The second Pada of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *giriḥśīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣaṇ* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yāska, *mahāgatiḥ* having a *wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्त्र॒ ची पूर्णा॑ मधुना॒ पदान्	यस्त्र॒ । ची । पूर्णा॑ । मधुना॒ । पदानि॑ ।
अची॑यमाणा॒ स्वध्या॑ मदन्ति ।	अची॑यमाणा । स्वध्या॑ । मदन्ति ।
य उ॑ चि॒धातु॑ पृथि॒वीमू॒त बाम॑	यः । उ॑ इति॑ । चि॒धातु॑ । पृथि॒वीम् ।
एको॑ दा॒धार॒ सुव॑नानि॒ विश्वा॑ ॥	उ॒त । बाम॑ ।
	एकः॑ । दा॒धार॒ । सुव॑नानि॒ । विश्वा॑ ॥

4 yāsya trī pūrṇā mādhanā pa-	Whose three steps filled with
dāni	mead, unfailing, rejoice in bliss ;
ākṣīyamāṇā svadhāyā mādanti ;	and who in threefold wise alone
yā u tridhātu pṛthivīm utā	has supported earth and heaven,
dyām	and all beings.
éko dādharma bhūvanāni vīśvā.	

trī : n. pl. of *trī* (105, 3). *padāny* : the final vowel of the Pada must be restored ; cp. 2c. *pūrṇā* : cp. p. 308 d. *ākṣīyamāṇā* : *never failing* in mead ; the privative *pel. a* is almost invariably accented in Karmadhārayas, p. 456 a (top) ; such negative cds. are not analysed in the Pada text. *svadhāyā* : inst. with verbs of rejoicing (p. 308 c). *mādanti* : his footsteps rejoice, that is, those dwelling in them do so. *u* : = *also* (p. 221, 2). *tri-dhātu* : this n. form is best taken adverbially = *trechā* in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. *ékas* : *alone* in antithesis to *vīśvā*, cp. 3 d. *dādharma* : pf. of *dhṛ*, with long red. vowel (139, 9), which is here not shortened in the Pada text.

५ तदस्य प्रियमग्निं पाथो अञ्जाम् । तत् । अस्म । प्रियम् । अग्नि । पाथः ।
 नरो यच्च देवयवो मदन्ति । अञ्जाम् ।
 उरुक्रमस्य स हि बन्धुरित्या नरः । यच्च । देवयवः । मदन्ति ।
 विष्णोः पदे परमे मध्व उत्तः ॥ उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
 विष्णोः । पदे । परमे । मध्वः । उत्तः ॥

5 tād asya priyām abhī pātho *I would attain to that dear*
 āśyām, *domain of his, where men devoted*
 nāro yātra devayāvo mādanti: *to the gods rejoice: for that,*
 urukramāsya sā hī bāndhur *truly akin to the wide-strider, is a*
 itthā, *well of mead in the highest step*
 Viṣṇoḥ padé paramé mādhyā *of Viṣṇu.*
 útsaḥ.

abhī āśyām: op. root so. of amā reach. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nṛ, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 8. itthā: p. 218. mādhyas (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वासून्पुनरसि गमन्थी ता । वाम् । वासूनि । पुनरसि । गमन्थी ।
 यच्च गावो भूरिशृङ्गा अयासः । यच्च । गावः । भूरिशृङ्गाः । अयासः ।
 अबाहू तदुदगायस्य वृष्यः यच्च । अहू । तत् । उदगायस्य । वृष्यः ।
 परमं पदमव माति मूरिः ॥ परमम् । पदम् । अव । माति । मूरिः ॥

6 tā vām vāstūni uśmasi gāma- *We desire to go to those abodes*
 dhyai, *of you two, where are the many-*
 yātra gāvo bhūriśṛṅgā ayāsaḥ: *horned nimble kine: there indeed*
 ātrāha tād urugāyasya vṛṣṇaḥ *that highest step of the wide-pacing*
 paramam padam āva bhāti *bull shines brightly down-*
 bhūri.

vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of *vaś desire* (184, 2 a). gám-adhyai : dat. inf., p. 198, 7. gávas : N. pl. of *gó cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sāyana as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gávas as stars, but there is little to support this interpretation. bhūri-śrīgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayásas : this form is understood as a N. pl. of *aya* (from *i go*) by Yaska, who explains it as *ayanās moving*, and by Sāyana as *gantāras goes* = *ativistṛtās very widely diffused* ; but the occurrence of the A. a. ayásam, the G. pl. ayāsām, as well as the A. pl. ayásas, indicates that the stem is *ayās* ; while its use as an attribute of *siṃhā lion*, *śáva horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ-PRṬHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuś is never addressed alone in any hymn, and Prṭhivī in only one of three stanzas. The dual compound Dyāvā-Prṭhivī, moreover, occurs much oftener than the name of Dyáuś alone. Heaven and Earth are also mentioned as *ródasī the two worlds* more than 100 times. They are parents, being often called *pitārā, mātārā, jānitri*, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering ; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंसुव
 ऋतावरी रजसो धारयत्कवी ।
 सुजम्बनी धिषणे अन्तरीयते
 देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
 ऽशंसुव ।
 ऋतावरी इत्युत्तरवरी । रजसः । धार-
 यत्कवी इति धारयतऽकवी ।
 सुजम्बनी इति सुजम्बनी । धिषणे इति ।
 अन्तः । ईयते ।
 देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Pṛthivī viśvāśam-
 bhuvā,
 ṛtāvarī, rājaso dhārayātkavī:
 sujānmani dhiṣaṇe antārīyate
 devó devī dhārmaṇā Sūriah
 śúciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air : between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Padas form an independent sentence ; otherwise hi (p. 252) would accent iyate in c. Dyāvā-Pṛthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvāśam-bhuvā: dec., p. 89 ; accent, note on i. 1, 4 b ; final a and ā are never contracted with r (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragrhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed ; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayāt-kavī: a governing

ed. (189 A 2 a); the gen. *rājasas* is dependent on -*kavi*, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivī. *dhīśāṇe*: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. *antār iyate goes between* with acc.; the same thing is said of Savitr in i. 35, 9 b. *dhārman n. ordinance* (*dharmán m. ordainer*) is the only stem in the RV. (*dhárma* is a later one).

२ उ॒रु॒व्य॒चासा॑ म॒हिनी॑ अ॒स॒द्यता॑ । उ॒रु॒व्य॒चासा॑ । म॒हिनी॑ इति॑ । अ॒स॒द्यता॑ ।
 पि॒ता मा॒ता च॑ सु॒र्वना॑नि र॒क्षतः॑ । पि॒ता । मा॒ता । च॑ । सु॒र्वना॑नि । र॒क्षतः॑ ।
 सु॒धृष्ट॑मे वपु॒ष्येऽ न॑ रोद॒सी सु॒धृष्ट॑मे इति॑ सु॒धृष्ट॑मे । वपु॒ष्येऽ इति॑ ।
 पि॒ता यत्सी॑मि॒मि हृ॒पेर॒वांस॑यत् ॥ न । रोद॒सी इति॑ ।
 पि॒ता । यत् । सी॒म । अ॒मि । हृ॒पेः । अ॒वा॒-
 स॑यत् ॥

२ *uru-vyācasā mahinī asaścatā,* As Father and Mother, far-extending, great, inexhaustible, the two protect (all) beings. Like two
pitā mātā ca, bhūvanāni rakṣataḥ. most proud fair women are the two
sudhṛṣṭame vapuṣye ná ródasī, worlds, since the Father clothed
pitā yāt sim abhī rūpāir āvāsayat. them with beauty.

uru-vyācasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows, p. 455 c a) having no second, while *ā-saścant* (also an epithet of Dyāvā-prthivī) is a Karnādhārāya (p. 455, f. n. 2), not a second = unequalled. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣyè*: cp. note on *vīryāṇi*, i. 154, 1 a. *pitā*: the god here meant as the father of Dyāvā-prthivī may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sim*: see p. 249. *abhī āvāsayat*: ipf. ca. of 2. *vas wear*.

३ स॒ व॒ह्निः पु॒षः पि॒त्रोः प॒वित्र॑वान॒ सः । व॒ह्निः । पु॒षः । पि॒त्रोः । प॒वित्र॑वान् ।
 पु॒नाति॑ धी॒रो सु॒र्वना॑नि मा॒यया॑ । पु॒नाति॑ । धी॒रः । सु॒र्वना॑नि । मा॒यया॑ ।

धिनुं च पुत्रिं वृषमं सुरितं धिनुं । च । पुत्रिम् । वृषमम् । सुरितम् ।
विवाहां मुक्तं पयोः अस्त्रं दुग्धतः । विवाहां । मुक्तम् । पयः । अस्त्रं । दुग्धतः ॥

३ sā vāhniḥ putrāḥ pit-rōḥ pavī- *That son of the two parents, the*
travān *driver, the purifier, wisely purifies*
punāti dhīro bhūvanāni mā- *beings by his mysterious power.*
yāyā. *He has always milked from the*
dhenūm ca pśēniṃ vṛṣabhām *speckled cow and from the bull*
surétasam *abounding in seed his shining*
viśvāhā śukrām páyō asya duk- *moisture.*
ṣata.

putrás : by the son of the parents (Heaven and Earth) Agni is meant ; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b ; he is especially called vāhni as the one who conveys (vahati) the gods to the sacrifice ; he is very frequently called pāvaka purifier (a term seldom applied to any other deity) ; he purifies beings in his character of priest. Sāyana thinks the Sun is meant, and explains purifies by illumines. dhenūm : the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhām : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā āhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to āhā viśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of cd is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपक्षमो अयम् । देवानाम् । अपसाम् । अपः । तस्य ।
यो ज्ञानं रोदसी विश्वं मुवा । यः । ज्ञानम् । रोदसी । इति । विश्वं
वि यो ममे रजसी मुक्तूयया- इशं मुवा ।

अरेभिः स्वर्गनेभिः समानुचि ॥

वि। यः। ममे। रजसी इति। सुक्रतुः च यः।

अजरेभिः। स्वर्गनेभिः। सम। आनुचि ॥

4 ayám devānām apāsām apās-
tamo
yó jajāna ródasī viśvāsam-
bhuvā.
ví yó mamé rájasī sukratūyāyā
ajārebhiḥ skāmbhanebhiḥ, sám
āṇce.

*He of the active gods is the
most active who has created the two
worlds that are beneficial to all.
He who with insight has measured
out the two spaces (and upheld
them) with unaging supports, has
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. *apāsām* : partitive gen. (p. 321, b a). *ví . . . mamé* : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. *rájasī* : the heavenly and the terrestrial spaces. The initial vowel of *d* must be restored. *sám āṇce* : red. pf. of *arc sing* (139, 6), the *ā*. being used in the ps. sense; Sayana explains it in an act. sense as *pūjī-tavān has honoured*, which he further interprets to mean *sthā-pitavān has established*!

५ ते नो गृणानि महिनी महि अवंः
चचं दावापृथिवी धासथो बृहत् ।
येनामि कृष्टीसतनाम विश्वहा
पनाथ्यभोजो अक्षे समिन्वतम् ॥

ते इति । नः । गृणानि इति । महिनी
इति । महि । अवंः ।

चचम् । दावापृथिवी इति । धासथः ।
बृहत् ।

येन । अमि । कृष्टीः । ततनाम । विश्वहा ।
पनाथ्यम् । अजः । अक्षे इति । सम ।
इन्वतम् ॥

5 té no grṇāné, mahinī, máhi grā-
vaḥ,
kṣatrām, Dyāvā-Prthivī, dhā-
satho bṛhāt.

*So being lauded, O great ones
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength*

yénābhi kṛṣṭis tatānāma viś- by which we may always extend
vāhā over the peoples.
panāyiam ójō asmé sám inva-
tam.

té: N. du. f., used anaphorically (p. 294, b). gṛṇāné: pr. pt. of
1. gṛ sing, Ā. used in ps. sense. mahinī: there are six adjectives
meaning *great*, formed from the root mah *be great*: by far the
commonest is mäh (81); mahánt (85 a) is also common; mahá and
mahín are not common, but are inflected in several cases; máhi
and mahás (83, 2 a a) are used in the N. A. sing. only, the former
very often, the latter rarely. kṣatráṃ: without ca. dhāsathas:
2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the
dat. nas. abhi . . . tatānāma: pf. sb. of tan *stretch* (140, 1,
p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā
(p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā
in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia:
see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4),
but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6).
asmé: properly loc. of vayám (p. 104), but also used as a dat., is
Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv,
a secondary root produced by a transfer from the fifth class (i-nu) to
the first, inv-a (183, 3 b).

ĪNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far
more than are addressed to any other deity; for he is the favourite national
god of the Vedic people. He is more anthropomorphic on the physical side,
and more invested with mythological imagery, than any other member of the
pantheon. He is primarily a god of the thunderstorm who vanquishes the
demons of drought or darkness, and sets free the waters or wins the light.
He is secondarily the god of battle who aids the victorious Āryan in over-
coming his aboriginal foes.

His physical features, such as body and head, are often referred to;
after he has drunk Soma he agitates his jaws and his beard; and his belly
is many times mentioned in connexion with his great powers of drinking
Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-
bearded. His arms are especially often referred to because they wield the

thunderbolt (*vájra*), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by *Tvaṣṭr*, being made of iron (*āyasá*), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of *vájra*, such as *vájra-bāhu bearing the bolt in his arm* and *vájra-wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (*aṅkuśá*).

Having a golden car, drawn by two tawny steeds (*hári*), he is a car-fighter (*ratheṣṭhá*). Both his car and his steeds were fashioned by the *Rbhus*, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (*Somapá*) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of *Vṛtra* he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as *Agni's*, appears to be *Dyaus*; but the inference from other passages is that he is *Tvaṣṭr*, the artificer among the gods. *Agni* is called Indra's twin brother, and *Pūṣan* (vi. 54) is also his brother. His wife, who is often mentioned, is *Indrāṇī*. Indra is associated with various other deities. The *Maruts* (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. *Agni* is the god most often conjoined with him as a dual divinity. Indra is also often coupled with *Varuṇa* (vii. 86) and *Vāyu*, god of Wind, less often with *Soma* (viii. 48), *Bṛhaspati* (iv. 50), *Pūṣan*, and *Viṣṇu*.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrá* and *śácivant mighty*, *śácipáti lord of might*, *śatákratu having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the *Maruts*, he attacks the chief demon of drought, usually called *Vṛtra*, but often also the serpent (*śhi*). Heaven and Earth tremble when the mighty combat takes place. With his belt he chatters *Vṛtra* who encompasses the waters, hence receiving the exclusive epithet *apsu-jít conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata*, *girl*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádrī*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*úḍhar*), spring (*útsa*), cask (*kāvandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhid*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma: he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the ear of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Paṇis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvāṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= Vṛtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनस्वान्
 देवो देवान्कतुना पर्यभूषत् ।
 यस्मिन् शुष्माद्रोदसी अभ्यसेतां
 नृग्यास्मिन् मद्भा स जनास इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
 देवः । देवान् । कतुना । परिऽभूषत् ।
 यस्मिन् । शुष्मात् । रोदसी इति । अभ्यसे-
 ताम् ।

नृग्यास्मिन् । मद्भा । सः । जनासः । इन्द्रः ॥

1 yó jātá evá prathamó mánasvān
 devó devān krátunā paryábhū-
 sat;
 yásya śúṣmād ródasī ábhyase-
 tāṃ
 nṛmṇásya mahná : sá, janāsa,
 Índraḥ.

*The chief wise god who as soon
 as born surpassed the gods in
 power; before whose vehemence the
 two worlds trembled by reason of
 the greatness of his valour: he,
 O men, is Indra.*

evá: see p. 224, 2. mánas-vān: note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3); had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó devān: cp. i. 1, 5 c. paryábhūsat: the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sayana explains it here as encompassed with protection; in the AV. as ruled over; in the TS. as surpassed. ródasī: the Pragrhya i of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām: ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahná: inst. of mahán greatness (cp. p. 458, 2). The refrain sá, janāsa, Índraḥ ends every stanza (except the last) of this hymn; similarly víśvasmād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामदुहृद्
 यः पर्येतान्प्रकुपितो अरंभ्यात् ।
 यो अन्तरिक्षं विममे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अदुहृद् ।
 अरः । पर्येतान् । प्रकुपितान् । अरंभ्यात् ।
 यः । अन्तरिक्षम् । विममे । वरीयः ।

यो वामर्क्ष्वात्स जनास इन्द्रः । यः । वाम् । अर्क्ष्वात् । सः । जनासः ।
इन्द्रः ॥

2 yāḥ pṛthivīm vyāthamānām Who made firm the quaking
ādmhad, earth, who set at rest the agitated
yāḥ pārvatān prākupitāṁ āram- mountains ; who measures out the
nāt, air more widely, who supported
yō antārikṣam vimamé vāriyo, heaven : he, O men, is Indra.
yō dyām āstabhnāt : sá, janāsa,
Índraḥ.

yás : note that every Pada of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt : ipf. of ram set at rest. vimamé vāriyas (cpv. of urú, 103, 2 a) : here the cpv. is used predicatively, extended so as to be wider ; cp. vi. 69, 5, where it is said of Indra and Viṣṇu : 'ye made the air wider and stretched out the spaces for us to live.' dyām : acc. of dyó sky. āstabhnāt : ipf. of stabh prop ; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3 ; 160, 4) : cp. 213 d (p. 343).

३ यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदध्वा वलस्य । सिन्धून् ।
यो अरमनोऽन्तरभिं जवानं यः । गाः । उतऽआजत् । अपऽध्वा । वलस्य ।
संवृक्षमत्सु स जनास इन्द्रः ॥ यः । अरमनोः । अन्तः । अभिम् । जवानं ।
समऽपुक् । समतऽसु । सः । जनासः । इन्द्रः ॥

3 yō hatvāhim ariṇāt saptá sín- Who having slain the serpent
dhūn, released the seven streams, who
yō gá udājad apadhá Valásya, drove out the cows by the unclosing
yō ásmanor antár agnīm jajāna, of Vala, who between two rocks
samvṛk samátsu : sá, janāsa, has produced fire, victor in battles :
Índraḥ. he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavṛvāmsam Vṛtrām jaghāna who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gá udājad, āpa hí Valām vāh who drove out the cows, for he unclosed Vala*. *āriṇāt*: ipf. of *ri* release. *saptá sindhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* cow. *ud-ājat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *āpa-vṛ* in ii. 14, 8 (quoted above) indicates that *apa-dhā* means the unclosing by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvām Valāsya gómató 'pāvar bilam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valāsya by the unclosing of Vala*. Sāyana interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valāsya*: the objective gen. (p. 320, B 1 b) = by opening (the cave of) Vala. *ásmanor antár*: between two clouds, according to Sāyana; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ādreḥ sūnūḥ*).

४ धेनेमा विश्वा अर्वना कृतानि
यो दासं वर्णमधरं गुहाकः ।
अग्नीव यो विनीर्वो अचमादद्
अर्थः पुष्टानि स जनास इक्षः ॥

धेने । इमा । विश्वा । अर्वना । कृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
अकरित्वकः ।
अग्नीर्व । यः । विनीर्वान् । अचम् ।
आदत् ।
अर्थः । पुष्टानि । सः । जनासः । इक्षः ॥

४ yénemā víśvā oyávanā kṛtāni,
yó dāsam vāṇam ádharam gú-
hākaḥ;

By whom all things here have
been made unstable, who has made
subject the Dāsa colour and has

śvaghnīva yó jigivāñ lakṣam made it disappear; who, like a
śdad winning gambler the stake, has
aryāñ puṣṭāni: śá, janāsa, taken the possessions of the foe: he,
Índrañ. O men, is Indra.

imā víśvā: all these things, that is, all things on earth. cyávanā
is used predicatively after kṛtāni, just as ádharam is in b after
ákar; cp. iv. 80, 22: yás tá víśvāni cicyuṣé who hast shaken the
whole world. dāsam várnām: the non-Aryan colour (= kṛṣṇām
várnām), the aborigines; note the difference of accent in the
substantive dāśá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b),
to be construed with both ádharam (make inferior = subject) and
grūhā (put in hiding = cause to disappear, drive away). When a final
Visarjanīya in the Samhitā text represents an etymological r, this is
indicated in the Pada text by putting ři after the word and
repeating the latter in its pause form: ákar řy ákaḥ. jigivāñ:
pf. pt. of ři win (139, 4); on the Sandhi see 40, 8. Since the normal
metre requires ॐ— after the caesura (p. 441, top), this word was
here perhaps metrically pronounced jigivāñ as it came to be
regularly written in B. ádat: irr. a ao. (147 a 1) from dā give;
though not analysed in the Pada text, it must owing to the sense
be = ā-ádat has taken. aryás: gen of ari (99, 8); this word appears
to be etymologically a Bv. = having no wealth (ri = rai), either
for oneself (whence the sense needy, suppliant) or to bestow on
others (whence the sense niggard, foe). [If a single meaning has to
be given, devout is misleading, and suppliant should be substituted
for it in the Vedic Grammar, p. 81, f. n. 1; 99, 8; and in the
Index, p. 473.]

यं खां पृच्छन्ति जुह्वेति धोरम् यम् । अ । पृच्छन्ति । जुह्व । सः । इति ।
 उत्तेमाङ्गवेषो अस्तीति धोरम् । धोरम् ।
 सो अर्थः पुष्टीर्विज इवा भिनाति उत् । ईम् । आङ् । न । एषः । अस्ति ।
 अदक्षी धत्त स जनास इन्द्रः । इति । एनम् ।
 सः । अर्थः । पुष्टीः । विजः इव । आ ।
 भिनाति ।
 अत् । अक्षी । धत्त । सः । जनासः । इन्द्रः ।

5 yām smā pṛchānti kúha sēti ghorām, utēm āhur nāiṣo astīti enam ; só 'ryāḥ puṣṭīr vija ivā mināti. śrād asmai dhatta : sá, janāsa, īndraḥ.	<i>The terrible one of whom they ask 'where is he', of whom they also say 'he is not'; he diminishes the possessions of the niggard like the (player's) stake. Believe in him: he, O men, is Indra.</i>
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smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p. 441, top). pṛchānti: pr. of praoh. sēti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yām of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction vijeṽā is just possible, but ∪ — for ∪ ∪ following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: ā mināti to ādat; aryāḥ puṣṭīr tc āryāḥ puṣṭāni; vijaḥ to lakṣām. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, évaghñīva kṛtnúr vija āminānā *diminishing it as a skilful gambler the stakes*. mināti: pr. of mī *damage*. śrād dhatta (2. pl. ipv. of dhā) *believe*, with dat. (200 A. 1 e). The Padas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

६ यो र॒ध्रस् चो॒दिता यः कृ॒शस् यो ब्र॒ह्मणो॒ नार्ध॑मानस् की॒रिः । यु॒क्त॒याव्यो योऽवि॒ता सु॒शि॒प्रः सु॒त॒सौम॑स् स ज॒नास॒ इन्द्रः ॥	यः । र॒ध्रस् । चो॒दिता । यः । कृ॒शस् । यः । ब्र॒ह्मणः । नार्ध॑मानस् । की॒रिः । यु॒क्त॒याव्यः । यः । अ॒विता । सु॒शि॒प्रः । सु॒त॒सौम॑स् । सः । ज॒नासः । इन्द्रः ॥
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6 yó radhrásya coditá, yāḥ kṛśá- sya, yó brahmāṇo nādhmānasya kiróḥ;	<i>Who is furtherer of the rich, of the poor, of the suppliant Brahmin singer; who, fair-lipped, is the helper of him that has pressed Soma</i>
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yuktágrāvṇo yó avitá suśíprāḥ and has set to work the stones : he,
 sutásomasya : sá, janāsa, Ín- O men, is Indra.
 draḥ.

coditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show ; while avitá governs that of c. su-śíprās : Bv. cd., p. 455, c a. The exact meaning of śípra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hári-śípra being parallel to hári-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches ; it could not well mean *jaws* which are hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस् गावो यस् अश्वासः । प्रदिशि । यस् । गावः ।
 यस् ग्रामा यस् विश्वे रथासः । यस् । ग्रामाः । यस् । विश्वे । रथासः ।
 यः सूर्यं य उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,
 gāvo, clans, all chariots ; who creates the
 yásya grāmā, yásya víśve rá- sun, the dawn ; who is the guide
 thāsaḥ ; of the waters : he, O men, is
 yāḥ sūriam, yá uśásam jajāna ; Indra.
 yó apām netā : sá, janāsa, Ín-
 draḥ.

uśásam : often also uśásam ; du. N. A. uśásā and uśásā ; N. pl. uśásas and uśásas ; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्ध्यति यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमिचाः । ऽयती । विद्ध्यति इति विद्ध्यति ।
 समानं चिद्वर्धमातस्त्रिवासा परे । अवरे । उभयाः । अमिचाः ।
 नाना हवेति स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिवासा ।
 नाना । हवेति इति । सः । जनासः । इन्द्रः ॥

8 yām krāṇdasī samyati vihvā-
yete,
pārē ávara ubháyū amitrāḥ;
samānām vid rátham ātasthī-
vāmsā
nānā havete: sá, janāsa, ín-
draḥ.

*Whom the two battle-arrays,
coming together, call upon diver-
genly, both foes, the further and
the nearer; two having mounted
the self-same chariot invoke him
separately: he, O men, is Indra.*

sam-yatī: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = *call on variously*; cp. i. 102, 5. 6: nānā hí tvā hávamānā jánā imé *these men calling on thee (Indra) variously*; and átha jánā ví hvayante siṣāsávaḥ *so men call on thee variously, desiring gains*. pārē 'vara: must be read pārē ávara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krāṇdasī: ubháyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, *the superior and the inferior*. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान्न ऋते विजयन्ते जनासो यस्मात् । न । ऋते । विजयन्ते । जनासः ।
यं युध्यमाना ऋवसे हवन्ते । यम् । युध्यमानाः । ऋवसे । हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव यः । विश्वस्य । प्रतिमानम् । बभूव ।
यो अच्युतच्युत जनास इन्द्रः । यः । अच्युतच्युत । सः । जनासः । इन्द्रः ।

9 yāsmān narté vijáyante jánāso,
yām yúdhyaṁānā ávase há-
vante;
yó víśvasya pratimānam ba-
bhūva,
yó acyutacyút: sá, janāsa,
índraḥ.

*Without whom men do not
conquer, whom they when fighting
call on for help; who has been a
match for every one, who moves the
immovable: he, O men, is Indra.*

ná rté: must be pronounced *nárté* (19 a). *vi-jáyante*: pr. of *ji conqurr.* *hávante*: cp. *vihváyete* in 8 a. *ávase*: final dat. (p. 314, B 2). *pratimānam*: cp. iv. 18, 4: *nahī nú asya prati-mānam āsti antár jātēṣu utá yé jānitvāḥ* for *there is no match for him among those who have been born nor those who will be born.* *acyuta-cyūt*: cp. 4 a; also iii. 30, 4: *tvām cyāváyann ācyutāni . . . cāraṣi* thou continuest shaking unshaken things.

१० यः शश्वतो महेनो दधानान् यः । शश्वतः । महि । एनः । दधानान् ।
 अमन्यमानाञ्छर्वी जघान । अमन्यमानान् । शर्वी । जघान ।
 यः शर्धते नानुददाति शृध्वां यः । शर्धते । ' । अनुददाति । शृध्वाम् ।
 यो दस्तीहन्ता स जनास इन्द्रः ॥ यः । दस्तीः । हन्ता । सः । जनासः । इन्द्रः ॥

10 *yāḥ śásvato máhi éno dádhānān* Who slays with his arrow the
ámanyamānāñ chāruā jaghána; unexpecting many that commit
yāḥ śárdhate nānudádāti śrdh- great sin; who forgives not the
yām, arrogant man his arrogance, who
yó dásyor hantā: śá, janāso, slays the Dasyu: he, O men, is
Índrah. *Índra.*

dádhānān: pr. pt. *Ā.* of *dhā*. The Sandhi of *ān* (39) is not applied between *Pādas* (cp. i. 35, 10 c). *ámanyamānān*: not thinking scil. that he would slay them; on the Sandhi of *n + ś*, see 40, 1. *śārvā*: with his arrow (inst., p. 80); with his characteristic weapon, the *vájra*, he slays his foes in battle. *jaghána*: has slain (and still slays) may be translated by the present (218 A a). *anu-dádāti*: 3. s. pr. of *ānu + dā* forgive, with dat. (cp. 200 A f). *dásyos*: of the demon, a term applied to various individual demons, such as *Sambara* (11 a).

११ यः शश्वरं पर्वतेषु क्षियन्तं यः । शश्वरम् । पर्वतेषु । क्षियन्तम् ।
 चत्वारिंशां शूरबन्धुर्विन्दत् । चत्वारिंशाम् । शूरर्दि । अनुक्षियन्तम् ।
 औजायमानं यो अहिं जघान औजायमानम् । यः । अहिम् । जघान ।
 दानुं शयानं स जनास इन्द्रः ॥ दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

- 11 yáḥ śámbaram párvateṣu kṣi- *Who in the fortieth autumn*
 yántam *found out Śambara dwelling in*
 catvārimśyām śarādi anvá- *the mountains; who has slain the*
 vindat; *serpent as he showed his strength,*
 ojāyámānam yó śhim jaghána, *the son of Dānu, as he lay: he,*
 Dānum śáyānam: sá, janāsa, *O men, is Indra.*
 Índrah.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yántam: see note on i. 154, 2 d. catvārimśyām: that is, Indra found him after a very long search, as he was hiding himself. anvávindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyámānam: cp. iii. 32, 11: śhann śhim pariśáyānam árṇa ojāyámānam *thou slewest the serpent showing his strength as he lay around the flood.* Dānum: this is strictly the name of Vṛtra's mother, here used as a metonymic = Dānava; cp. i. 32, 9: Dānuḥ śaye sahāvatsā ná dhenuḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śáyānam: pr. pt. A. of śi lie (134, 1 c).

- १२ यः सप्तरेमिर्बुधमसुर्विष्णुः यः । सप्तरेमिः । बुधमः । तुर्विष्णुः
 अवाहजत्सर्वे सप्त सिन्धून् । अवअहजत् । सर्वे । सप्त । सिन्धून् ।
 यो रौहिणमस्फुरद्ब्रवाङ्गुर यः । रौहिणम् । अस्फुरत् । ब्रवाङ्गुरः ।
 वामारोहन् स जनास इन्द्रः ॥ वाम । आरोहन् । सः । जनासः । इन्द्रः ॥

- 12 yáḥ saptarásmir vṛṣabhás túvi- *The mighty seven-reined bull who*
 ṣmān *let loose the seven streams to flow;*
 aváṣjat sártave saptá síndhūn; *who armed with the bolt spurned*
 yó Rauhiṇám ásphuraḍ vájra- *Rauhiṇa as he scaled heaven: he,*
 bāhur *O men, is Indra.*
 dyām āróchantam: sá, janāsa,
 Índrah.

The term vṛṣabhá is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-rásmis:

having seven reins probably means 'hard to restrain', 'irresistible'; Sayana interprets the *cd.* to mean 'having seven kinds of clouds (*parjanyaś*) that shed rain on the earth'. *túviṣ-mān*: the suffix *mant* is separated in the *Pada* text only after vowels, as *gó ṣmān*; on the *Sandhi* see 10 a. *ava-áṣṣjat*: *ipf. of ṣṣj emit. sártave*: *dat. inf. of ṣṣ flow* (p. 192, 4). *saptá síndhūn*: cp. 3 a and i. 85, 8 b. *Rauhiṇám*: a demon mentioned in only one other passage of the *RV.* *dyām ā-róhantam*: *ascending to heaven* in order to attack *Indra*.

- १३ वावां चिदस्मी पृथिवी नमेति । वावा । चित् । अस्मी । पृथिवी इति ।
 शुष्मास्मिदस् पर्वता भयन्ते । नमेति इति ।
 यः सोमपा निचितो वज्रबाहुर् यः सोमपाः । चित् । अस् । पर्वताः । मयन्ते ।
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । सोमपाः । निचितः । वज्रबाहुः ।
 यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

- 18 *Dyāvā cid asmai Pṛthivī namete;* *Even Heaven and Earth bow*
śuśmāc cid asya párvatā bha- *down before him; before his ve-*
yante; *hemence even the mountains are*
yáḥ soma-pá nicitó vájrabāhur, *afraid. Who is known as the Soma-*
yó vájrahastaḥ: sá, janāsa, *drinker, holding the bolt in his arm,*
Índraḥ. *who holds the bolt in his hand: he.*
O men, is Indra.

Dyāvā ... Pṛthivī: the two members of *Devatā-dvandvas* are here, as often, separated by other words (186 A 1). *asmai*: *dat. with nam bow* (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 85, 8 c. *śuśmād*: cp. 1 e. *soma-pás* (97, 2): *predicative nom.*, (196 b). *ni-citás*: on the accent see p. 462, f. n. 4.

- १४ यः सुवन्तमवति यः पर्वन्तं यः । सुवन्तम् । अवति । यः । पर्वन्तम् ।
 यः शंसन्तं यः शशमानमूती । यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस् ब्रह्म वर्धनं यस् सोमो यस् । ब्रह्म । वर्धनम् । यस् । सोमः ।
 यस्तेदं राधः स जनास इन्द्रः ॥ यस् । इदम् । राधः । सः । जनासः । इन्द्रः ॥

- 14 yāḥ sunvāntam āvati, yāḥ pāc- *Who with his aid helps him that*
 antam, *presses Soma, him that bakes, him*
 yāḥ śāmsantam, yāḥ śāsamā- *that offers praise, him that has pre-*
 nām ūtī; *pared the sacrifice : whom prayer,*
 yāsya brāhma vārdhanam, *whom Soma, whom this gift*
 yāsya sómo, *strengthens : he, O men, is Indra.*
 yāsyedām rādhaḥ : sá, janāsa,
 índraḥ.

sunvāntam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. śāsamānām: explained by Śaṅkara as stotram kurvānam *offering a Stotra*; by the Naighaṇṭuka, iii. 14, as arcantam *singing*; by the Nirukta, vi. 8, as śāmsamānam *praising*. ūtī: contracted inst. of ūtī (p. 80) to be construed with āvati; cp. i. 185, 4: āvasā āvantī *helping with aid*. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sómas, rādhas, *of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yāsya being an objective gen.* (p. 320, B 1 b). idām rādhas *this gift* = this sacrificial offering.

- १५ यः सुन्वते पचते दुध्र आ चिद् यः । सुन्वते । पचते । दुध्रः । आ । चिद् ।
 वाजं दर्देर्षिं स किञ्चासि सखः । वाजम् । दर्देर्षिः । सः । किञ्च । असि । सखः ।
 वयं त इन्द्र विश्वह मित्रासः वयम् । ते । इन्द्र । विश्वह । मित्रासः ।
 सुवीरांसो विदधमावदेम ॥ सुवीरांसः । विदधम् । आ । वदेम ॥

- 15 yāḥ sunvaté pácate dudhrá á *As he who, most fierce, enforces*
 cid *booty for him that presses and him*
 vájam dārdarṣi, sá kilāsi sat- *that bakes, thou indeed art true.*
 yāḥ. *We ever dear to thee, O Indra,*
 vayām ta, Indra, víśváha pri- *with strong sons, would utter divine*
 yāsaḥ, *worship.*
 suvīráso vidátham á vadema.

This concluding stanza is the only one that does not end with the refrain sá, janāsa, índraḥ. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of b the words *sá kila_{as} satyāḥ* as *such thou art indeed true* = to be depended on (cp. note on *satyām* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *bṛhád vadema vidátthe suvīrāḥ* *we would, accompanied by strong sons, speak aloud at divine worship.* *ā cid:* perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te:* gen. with *priyásas* (p. 322, C). *vidá-tham:* the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Práni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jálāṣa*, *cooling*, and *jálāṣa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivá*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud* *cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मृतां सुमन्तु	आ । ते । पि॒तः । म॒रुता॑म् । सु॒मन् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒दृ॒शः । यु॒यो॒थ्यः ।
अभि नो वीरो अर्वति क्षमेत	अ॒भि । नः । वी॒रः । अ॒र्वति॑ । क्ष॒मे॒त ।
प्र जायेमहि रुद्र प्रजामिः ॥	प्र । जा॒ये॒म॒हि । रु॒द्र । प्र॒जा॒मिः ॥

1 á te, pitar Marutām, sumnām etu :	Let thy good will, O Father of the Maruts, come (to us) : sever us
mā naḥ sūryasya saṁdṛśo yuyo- thāḥ.	not from the sight of the sun. May the hero be merciful to us in regard
abhi no vīró árvati kṣameta ;	to our steeds ; may we be prolific
prá jāyemahi, Rud-ra, prajā- bhiḥ.	with offspring.

pitar Marutām : the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda ; in the latter case only the first syllable would be accented (p. 465, 18 a). yuyothās : 2. s. inj. *Ā.* of 2. *yu* *separate*, with irregular strong radical vowel (p. 144, a). *saṁdṛśas* : abl. 201 A 1. *vīrás* = Rudra, with change from 2. to 3. pers., as is often the case (cp. i. 85, 5 c). *árvati abhi kṣameta* = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15, 1 d).

१ स्वादन्तेमी रुद्र शतमेभिः । स्वादन्तेभिः । रुद्र । शतमेभिः ।
 शतं हिमा अशीय भेषजेभिः । शतम् । हिमाः । अशीय । भेषजेभिः ।
 अ॒श्वि॒द्वेषो॒ वितरं॒ बंहो॒ वि । अ॒क्षत॒ द्वेषः॒ वि॒तरम् । वि । बंहः ।
 अ॒भी॒वा॒सा॒तय॒स्वा वि॒षू॒चीः ॥ वि । अ॒भी॒वाः । चा॒तय॒स्व । वि॒षू॒चीः ॥

2 tvādattebhī, Rud^ara, śāmtame- *By the most salutary medicines*
 bhīḥ *given by thee, O Rudra, I would*
 śatām himā aśīya bheṣajēbhīḥ. *attain a hundred winters. Drive*
 vī asmād dvēṣo vitarām, vī *far away from us hatred, away*
 āmho, *distress, away diseases in all di-*
 vī āmivās cātayasvā viṣūcīḥ. *rections.*

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā. of aśī (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī farther (cp. ūt-tara) employed only with verbs compounded with vī. cātayasvā: ipv. A. cs. of cat, with metrical lengthening of the final vowel. viṣūcis: A. pl. f. of viṣvañc turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्व रुद्र श्रियासि श्रेष्ठः । जातस्व । रुद्र । श्रिया । असि ।
 तवस्त्वमस्तवसां वज्रबाहो । तवःस्त्वमः । तवसाम् । वज्रबाहो इति
 पर्षि शः पारमंहसः स्वस्ति वज्रबाहो ।
 विद्वा अमीतो रपसो युयोधि । पर्षि । नः । पारम् । बंहसः । स्वस्ति ।
 विद्वाः । अ॒भि॒इ॒तोः । र॒प॒सः । यु॒यो॒धिः ॥

3 śreṣṭho jātāsya, Rud^ara, śri- *Thou art the best of what is born,*
 yāsi, *O Rudra, in glory, the mightiest of*
 tavāstamas tavāsām, vajrabāho. *the mighty, O wielder of the bolt.*
 pārṣi naḥ pārām āmhasaḥ su- *Transport us to the farther shore*
 asti; *of distress in safety. Ward off*
 viśvā abhīti rāpaso yuyodhi *all attacks of mischief.*

jātasya: the pp. used as a n. collective noun = *that which has been born, creation*. **vajra-bāho**: it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragrhya by the Pada text, but not in the Samhitā text (where for instance **vāyav ā** and **vāya ukthébhiḥ** are written). **pārṣi**: from **pr** take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 849, β). **nas**: initial n cerebralized even in external Sandhi (65 A c). **pāram**: acc. of the goal (197 A 1). **svastī**: this word is not analysed in the Pada text (like **sumatī**, &c.) because **astī** does not occur as an independent substantive; here it is a shortened form of the contracted inst. **svastī** (p. 80, n. 2); it is several times used in the sense of a final dat. = **svastāye**. **abhītis** = **abhī itis**, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi**: 2. s. ipv. of **yu** separate, with irr. strong radical vowel (p. 144, a).

४ मा त्वां रुद्रं चुक्रुधामा नमोमिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःऽभिः ।
 मा दुष्टुती वृषम मा सङ्गती । मा । दुःऽसुती । वृषम । मा । सऽङ्गती ।
 उन्नी वीराँ अर्पय भेषजैमिर् उत् । नः । वीरान् । अर्पय । भेषजैभिः ।
 भिषक्तं त्वा भिषजाँ मृणोमि ॥ भिषक्ऽतमम् । त्वा । भिषजाम् । मृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 nāmobhir, *with our obeisances, nor with ill*
 mā dūṣṭutī, vṛṣabha, mā sā- *praise, O bull, nor with joint*
 hūti. *invocation. Raise up our heroes*
 ún no virāṁ arpayā bheṣajé- *with remedies: I hear of thee as*
 bhir: *the best physician of physicians.*
 bhiṣaktamam tvā bhiṣajām ṣr-
 ñomi.

cukrudhāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. **mā**, which is employed with inj. forms only (180), decides the question. **nāmobhis**: that is, with ill or inadequate worship; cp. **dūṣṭutī** in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sáhūti*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd* ॠ (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविर्मिर्	हवीमभिः । हवते । यः । हविःभिः ।
अव सोमिमी रुद्रं दिषीय ।	अव । सोमिभिः । रुद्रम् । दिषीय ।
ऋदूदरः सुहवो मा नो अस्मि	ऋदूदरः । सुहवः । मा । नः । अस्मि ।
बभ्रुः सुशिप्रो रीरधन्मनायै ॥	बभ्रुः । सुशिप्रः । रीरधत् । मनायै ॥

5 *hávīmabhir hávate yó havir-*
bhir,
áva stómebhi Rudrám diṣya :
ṛdūdāraḥ suhávo mā no asyái
babhrūḥ suśipró rīradhan ma-
náyai.

Rudra who is called on with
invocations and with oblations, I
would appease with songs of praise :
may he, the compassionate, easy
to invoke, ruddy brown, fair-
lipped, not subject us to that
jealousy of his.

hávīman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣya*: s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pá* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṣam-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śipras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manáyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hávate* in a ps. sense (= *hūyate* according to Sāyaṇa). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उक्ता ममन्द् वृषभो मरुत्वान् उत् । मा । ममन्द् । वृषभः । मरुत्वान् ।
 त्वर्चीयसा वयसा नार्धमानम् । त्वर्चीयसा । वयसा । नार्धमानम् ।
 घृणीव छायामरुपा अशीया घृणिऽहव । छायाम् । अरुपाः । अशीय ।
 विवासेयं रुद्रस्य सुखम् ॥ आ । विवासेयम् । रुद्रस्य । सुखम् ॥

6 ūn mā mamanda vṛṣabhó Ma-
 rútvān
 tvárkṣiyasā váyasā nārdhamā-
 nam.
 ghṛṇīva chāyām arapā aśīya :
 ā vivāseyam Rudrāsya sum-
 nām.

*The bull accompanied by the
 Maruts has gladdened me, the sup-
 pliant, with his most vigorous force.
 I would unscathed attain shade in
 heat as it were : I would desire to
 win the good will of Rudra.*

ūd . . . mamanda : pf. of mand (nasalized form of mad) *gladden* ; intransitive, *be glad*, in Ā. only. ṛṣabhās : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = *by reason of heat* (199 A 8) or time = *in heat* (199 A 5) ; Sāyaṇa's explanation is ghṛṇi iva *like one heated by the rays of the sun* ; but a word ghṛṇin N. ghṛṇi does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : ūpa chāyām iva ghṛṇer āganīma śārma te vayām *we have entered thy shelter like shade (protecting) from heat* (p. 317, 2). aśīya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam : op. ds. of van *win*.

७ कृपं स्व ते रुद्र मृकयाकुः कृ । स्वः । ते । रुद्र । मृकयाकुः ।
 हसो यो अस्मि मेवजो जलायः । हसः । यः । अस्मि । मेवजः । जलायः ।
 अपमर्ता रपसो दिव्यसा अपऽमर्ता । रपसः । दिव्यस्य ।
 भी नु मा वृषम चचमीयाः ॥ चमि । नु । मा । वृषम् । चचमीयाः ॥

7 kúa syá te, Rud^{ra}, mṛlayákur
hásto yó ásti bheṣajó jalāṣaḥ ?
apabhartá rápaso dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
ithāḥ.

*Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.*

kvaⁱ sya : see p. 450, b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apa-
bhartá : on the accent see p. 453, 9d. dáivyasya : *derived from the
gods*, that is, such as is inflicted by Rudra himself; on the Sandhi
of the final vowel, cp. 6 c. abhí : final vowel metrically lengthened
in the second syllable of the Pada, but not in 1 c. cakṣamithās :
2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बभ्रवे वृषभाय श्रुतिचे
महो महौ सुष्टुतिमीरयामि ।
नमस्वा कल्मलीकिनं नमीमिर
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्रुतिचे ।
महः । महौम । सुऽस्तुतिम । ईरयामि ।
नमस्व । कल्मलीकिनम् । नमःऽभिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śvitīcé
mahó mahīm suṣṭutīm irayāmi.
namasyá kalmalīkinam námo-
bhir.
gṛṇimāsi tveṣām Rudráya
náma.

*For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.*

prá . . . irayāmi : an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistich. śvitīcé :
D. s. of śvityāñe (cp. 93). mahás : gen. s. m. of máh, beside the acc.
s. f. of the same adj. (Śaṇa : mahato mahatīm), *of the great one*
(Rudra); cp. i. 1, 5 c. namasyá : according to the Pada this form
has its final syllable metrically lengthened for namasyá, which is
the 2. s. ipv. ; otherwise it is the 1. s. sb. (p. 128), which is the
more likely because the third syllable does not favour metrical
lengthening, and because the 1. pra. is used both in the preceding

and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. *gr̥ṇimāsi*: 1. pl. pr. of *gr̥ sing* (p. 138).

९ स्थिरेभिर्भङ्गैः पुद्गुरूपं उग्रो	स्थिरेभिः । भङ्गैः । पुद्गुरूपः । उग्रः ।
बभ्रुः युक्तेभिः पिपिशे हिरण्मयीः ।	बभ्रुः । युक्तेभिः । पिपिशे । हिरण्मयीः ।
ईशानादस्य सुवर्णस्य भूरैर्	ईशानात् । अस्य । सुवर्णस्य । भूरैः ।
न वा उ योषद्ब्रूद्रादसुर्यम् ॥	न । वै । उं इति । योषत् । ब्रूद्रात् । असुर्यम् ॥

9 sthirébhair áṅgaiḥ pururūpa ugró	With his firm limbs, having many forms, the mighty one, ruddy-
babhrūḥ śukrēbhiḥ pipīṣe hira- nyaiḥ.	brown, has adorned himself with bright gold ornaments. From the
īśānād asyā bhūvanasya bhūrer	ruler of this great world, from
nā vā u yoṣad Rudrād asuryām.	Rudra, let not his divine dominion depart.

sthirébhair áṅgaiḥ : probably to be construed with pipīṣe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sāyaṇa supplies *yuktās furnished with firm limbs*. pipīṣe: pf. A. of piś. īśānād: pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśānā. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: cētantī bhūvanasya bhūreḥ taking note of the wide world (where bhūres could not agree with any other word); Sāyaṇa takes it with Rudrād. yoṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asurīa, but as a substantive asuryā.

१० अर्हन्विभर्षि सायकानि धन्वा-	अर्हन् । विभर्षि । सायकानि । धन्वा-
हन्निष्कं यजतं विश्वरूपम् ।	अर्हन् । निष्कम् । यजतम् । विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं	अर्हन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
न वा ओवीयो ब्रू त्वदसि ॥	न । वै । ओवीयः । ब्रू । त्वत् । असि ॥

- 10 árhan bibharṣi sāyakāni dhánva *Worthy thou bearest arrows and*
 árhan niṣkām yajatām viśvárū- *bow ; worthy thy adorable all-*
 pam ; *coloured necklace ; worthy thou*
 árhann idám dayase víśvam ábh- *wieldest all this force : there is*
 vam : *nothing mightier than thou, O*
 ná vá ójīyo, Rudera, tvád asti. *Rudra.*

bibharṣi : 2. s. pr. of bhy *bear* ; this pr. stem is much less common than that according to the first class, bhára. árhann : 52. idám : *this*, viz. that thou possessest. dayase : 2. s. Ā. pr. of 2. dā *divide*. Sāyaṇa interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád : abl. after cpv. (p. 317, 8).

- ११ सुहि श्रुतं गर्तसदं युवानं सुहि । श्रुतम् । गर्तऽसदम् । युवानम् ।
 मृगं न भोममुपहृत्तुमुग्रम् । मृगम् । न । भोमम् । उपऽहृत्तुम् । उग्रम् ।
 मृळा जरित्रे रुद्र खवानो मृळ । जरित्रे । रुद्र । खवानः ।
 ऽन्यं ते अस्मिन् वपन्तु सेनाः ॥ अन्यम् । ते । अस्मत् । नि । वपन्तु । सेनाः ॥

- 11 stuhī śrutām gartasādam yūvā- *Praise him, the famous, that sits*
 nam, *on the car-scat, the young, the*
 mṛgām ná bhīmám upahatnūm, *mighty, that slays like a dread*
 ugrām. *beast. O Rudra, being praised be*
 mṛḷā jaritré Rud^ara stāvāno : *gracious to the singer : let thy*
 anyām tē asmān ní vapantu *missiles lay low another than us.*
 sénāh.

yūvānam : other gods also. such as Agni, Indra, the Maruts, are spoken of as young. mṛgām ná bhīmám : cp. note on i. 154, 2 b ; either a bull (vṛṣabho ná bhīmāh vi. 22, 1) or a lion (siṃho ná bhīmāh, iv. 16, 14) may be meant. mṛḷā : ipv. of mṛḍ ; with dat., p. 311, f. stāvānas : here, as nearly always, in a ps. sense. asmād : abl. with anyā, p. 317. 3. sénās : that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52 : yās te sahasraṃ hetāyo 'nyām asmān ní vapantu tāh *may those thousand missiles of thine lay low another than us*.

१२ कुमा॒रश्चित्पित॑रं व॒न्द॒मानं॑
प्रति॑ नाना॒म इ॒द्रोप॑यन्तम् ।
भूरै॒र्दा॒तारं॑ सत्पतिं गृ॒णीषि॑
सु॒तस्त्वं भेष॑जा रा॒क्ष॒सी ॥

कुमा॒रः । चि॒त् । पि॒तर॑म् । व॒न्द॒मानम् ।
प्रति॑ । न॒ना॒म् । इ॒द्र । उ॒प॒प॒य॒न्तम् ।
भूरैः । दा॒तार॑म् । सत्प॑तिम् । गृ॒णी॒षि ।
सु॒तः । त्वम् । भेष॑जा । रा॒क्षि॒ । क्ष॒सी इति॑ ॥

12 kumārās oit pitāraṁ vādamā-
nam

A son bows towards his father
who approving approaches him, O
prāti nānāma Rud*ropayāntam. Rudra. I sing to the true lord,
bhūrerdātāraṁ sātpatimgrṇīṣe: the giver of much: praised thou
stutās tuāṁ bheṣajā rāsi asmé. givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayana (pratīnato 'smi I have bowed down to) and several translators in treating nanāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grṇīṣe: an irr. form of the 1. s. Ā. of gr sing. asmé: dat., p. 104; 200 A 1.

१३ या वीं भेष॑जा म॒रुतः॑ शु॒चीनि॑
या श॑न्त॒मा वृष॑णो॒ या म॑न्यो॒मु ।
यानि॑ म॒नुरवृ॑णी॒ता पि॒ता न॒स
ता शं च॑ यो॒क्षं इ॒द्र॒स्त्वं व॒रि॒म ॥

या । वः । भेष॑जा । म॒रुतः॑ । शु॒ची॒नि ।
या । श॑म् । श॒न्त॒मा । वृष॑णः । या । म॒न्यः॑ । मु॒ ।
यानि॑ । म॒नुः । अ॒वृ॒णी॒त । पि॒ता । नः॑ ।
ता । श॑म् । च॒ । योः । च॒ । इ॒द्र॒स्त्वं । व॒रि॒म ॥

13 yā vo bheṣajā, Marutaḥ, śūcīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhū,
yāni Mānura vṛṇītā, pitā naś:
tā śāp ca yōś ca Rud*rāśya
vaśmi.

Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose: these
and the healing and blessing of
Rudra I desire.

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhū:** the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mánus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávr̥ṇitā:** 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vr̥** choose. **sām, yós:** these words are frequently used in combination, either as adverbs or substantives.

१४ परि॑ णो हे॒ति रु॒द्रस्त्वं वृ॒ज्याः परि॑ । नः॒ । हे॒तिः । रु॒द्रस्त्वं । वृ॒ज्याः ।
 परि॑ त्वे॒षस्त्वं दु॒र्मति॑र्म॒ही गा॒त । परि॑ । त्वे॒षस्त्वं । दुः॒ऽम॒तिः । म॒ही । गा॒त ।
 अ॒व स्त्रि॒रा म॒घव॑न्त॒ऽभ्यः । अ॒व । स्त्रि॒रा । म॒घव॑न्त॒ऽभ्यः । त॒नुष्व॒ ।
 मी॒ढ्वसो॒काय॒ तन॑याय मृ॒क्त ॥ मी॒ढ्वः । तो॒काय॒ । तन॑याय । मृ॒क्त ॥

14 pári ṇo hetí Rudrásya vr̥jyāḥ, May the dart of Rudra pass us
 pári tveśāsya durmatir mahí by, may the great ill will of the
 gāt. terrible one go by us: slacken thy
 áva sthirā maghávadbhyas ta- firm (weapons) for (our) liberal
 nuṣva; patrons; O bounteous one, be merci-
 mīḍhvas, tokāya tánayāya mṛṣa. ful to our children and descendants.

vr̥jyās: 3. s. root ao. pre. (p. 172 a) of **vr̥j** twist. **gāt:** root ao. inj. of **gā** go. **maghávadbhyas:** the I. D. Ab. pl. of **maghāvan** are formed from the supplementary stem **maghāvanta** (91, 5). **áva tanuṣva sthirā:** relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛṣa be merciful to** (p. 311 f). **mīḍhvas:** voc. of the old unreduplicated pf. pt. **mīḍhvāms**, cp. p. 66; 157 b (p. 182). **mṛṣa:** = **mṛṣa**, p. 437, a 9.

१५ ए॒वा ब॑न्धो वृष॒म चे॒कितान॒ ए॒व । ब॑न्धो॒ इति॑ । वृष॒म । चे॒कितान॒ ।
 यथा॑ दे॒व न ह॑णी॒षि न ह॑सि॒ । यथा॑ । दे॒व । न । ह॑णी॒षि । न । ह॑सि॒ ।
 वृ॒चन॒ऽश्रु॒तौ रु॒द्रेह॑ बी॒धि वृ॒चन॒ऽश्रु॒त । नः॒ । रु॒द्र । रु॒ह । बी॒धि ।
 वृ॒हद॑मे॒ वि॒दधे॑ सु॒वीराः॑ ॥ वृ॒हत् । रु॒देन॑ । वि॒दधे॑ । सु॒वीराः॑ ॥

- 15 evā, babhro vṛṣabha cekitāna, *So, O ruddy brown, fur-famed*
 yāthā, deva, nā hr̥ṇīśe nā hāṃsi, *bull, be listening here, O Rudra, to*
 havanaśrūn no Rudraśrehā bodhi. *our invocation, inasmuch as thou*
 bṛhād vadema vidāthe suvirāḥ. *art not wroth and slayest not, O*
god. We would, with strong sons,
speak aloud at divine worship.

éva: to be taken with c, since in the normal syntactical order it should follow yāthā in the sense which it here has (p. 241, 1); when yāthā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit *note*; Sāyana explains it as *knowing all*, but the act. only has this sense (e. g. cikityāms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18 b). hr̥ṇīśe: 2. s. Ā. pr. of 2. hr̥ *be angry*. hāṃsi: 2. s. pr. of han, Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). naś: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

APĀM NAPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āśu-hēman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

2 imāṃ sū asmai hṛdā ā sūtaṣ-
 tāṃ We would verily utter from our
 heart this well-fashioned hymn for
 māntram vocema: kuvid asya him. Perchance he will take note
 védat of it. The Son of Waters, the lord,
 Apām nápād, asuríasya mahná, by the greatness of divine dominion,
 vísvāni aryó bhúvanā jajāna. has created all beings.

hṛdā ā: this expression occurs several times, e.g. iii. 89, 1 :
 matír hṛdā ā vacyámānā a prayer welling from the heart. sū-
 taṣṭam well-fashioned, like a car, to which the seers frequently
 compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 18 b.
 asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac :
 cp. 200, 1 c. védat: 8. s. pr. sb. of vid know, with gen., ep.
 202 A c. asuryāsya: see p. 451, 6.

३ समन्वा यन्त्युप यन्त्यन्वाः सम । अन्वाः । यन्ति । उप । यन्ति ।
 संमानमूर्वे नवः पृणन्ति । अन्वाः ।
 तमू शुचिं शुचयो दीद्विवांसं समानम् । ऊर्वम् । नवः । पृणन्ति ।
 अपां नपातं परि तक्षुरापः ॥ तम् । ऊं इति । शुचिम् । शुचयः । दीद्वि
 ५ वांसम् ।
 अपाम् । नपातम् । परि । तक्षुः । आपः ॥

3 sām anyā yānti, ūpa yanti While some flow together, others
 anyāḥ flow to (the sea): the streams fill
 samānām ūrvām nadīḥ pr- the common receptacle; him the
 nanti. pure, the shining Son of Waters,
 tām ā śūciṃ śūcayo dīdivāṃ- the pure waters stand around.
 sam
 Apām nápātam pāri tásthur
 āpaḥ.

yānti: accented because of the antithesis expressed by anyāḥ—
 anyāḥ, the first vb. then being treated as subordinate (see p. 468 β).
 ūrvām: = ocean. samānām: common, because all streams flow
 into it. nadyās: cp. asuryāsya in 2 c. prṇanti: from pṛ fill

ū : u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). *di

̐

divāmsam* : pf. pt. of *di shine*, with lengthened red. vowel (189, 9) and shortened radical vowel ; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमक्षैरा युवतयो युवानं तम् । अक्षैराः । युवतयः । युवानम् ।
 मर्मृज्यमानाः परि यन्वापः । मर्मृज्यमानाः । परि । यन्ति । आपः ।
 स मुक्तेभिः शिक्कमी रेवदक्षे सः । मुक्तेभिः । शिक्कामिः । रेवत । अक्षे
 दीदायानिध्मो घृतनिर्णिगप्सु ॥ इति ।
 दीदाय । अग्निध्मः । घृतः । निर्णिक् । अप्सु ॥

4 *tām āsmerā yuvatāyo yūvānam Him, the youth, the young*
marmṛjyāmānāḥ pāri yanti ā- *maidens, the waters, not smiling,*
paḥ : *making him bright surround : he*
sā śukrēbbhiḥ śikvabhī revād with clear flames shines bounti-
asmé fully on us, without fuel in the
dīdāyānidhmóghṛtānirṇigapsú. waters, having a garment of ghee.

āsmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śikvabhis* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pada text, it is not so in *śukrēbbhis* because *śukre* is not a stem. *asmé* : dat. Fragrhya, 26 c. *dīdāya* : 8. s. pf. of *di shine*, with long red. vowel (189, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 80, 4 : *yó anidhmó dīdayad apsú antár who shone without fuel in the waters*. *ghṛtānirṇik* : an epithet otherwise applied only to Agni and (once) to the *sacrifice* (*yajñá*) : note that the second member appears in the Pada text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs uncompounded.

५ अ॒दी॒ तिस्रो॑ च॒न्व॒ध्याय॑ नारी॒रु॒ अ॒दी॒ । तिस्रः॑ । च॒न्व॒ध्याय॑ । नारी॑ः ।
 दे॒वाय॑ दे॒वीर्दि॑धिष॒न्वन्न॑म् । दे॒वाय॑ । दे॒वीः । दि॒धिष॒न्ति॑ । अ॒न्नम् ।
 क॒ता र॒वोप॑ हि प्र॒सवे॑ अ॒प्सु क॒ताः ऽर॒व । उप॑ । हि । प्र॒ऽस॒वे॑ । अ॒प्सु॒ऽसु ।
 स पी॒यूषं॑ ध॒यति॑ पु॒र्वसू॑नाम् ॥ सः । पी॒यूषम् । ध॒यति॑ । पु॒र्वऽसू॑नाम् ॥

5 asmái tisoró avyathiáya náir
 deváya devír didhiṣanti ánnam : On him, the immovable god, three
 kftā ivópa hí prasarsé apsú ; divine women desire to bestow food :
 sá piyúṣam dhayati pūrvasū- for he has stretched forth as it were
 nām. to the breasts (?) in the waters : he
 sucks the milk of them that first
 bring forth.

tisoró devīḥ : the waters in the three worlds are probably meant ;
 in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and
 three maidens of the waters (yoṣánās tisoró ápyāḥ) are there men-
 tioned : they wish to feed him, while he desires to drink their milk.
 didhiṣanti : ds. of 1. dhā bestow : this is the usual form, while dhítsa
 is rare. kftās : the meaning of this word, which occurs here only,
 is quite uncertain. pra-sarsé : 8. s. pr. int. of sṛ. dhayati :
 8. s. pr. of 2. dhā suck. pūrvasūnām : i. e. Apām napāt is their
 first offspring ; cp. x. 121, 7 : épo janáyantīr Agnim the waters pro-
 ducing Agni.

६ अ॒न्व॒स्था च॒ जनि॑मा॒स्य च॒ खंर॑ अ॒न्व॒स्थ । अ॒न्व॒ । जनि॑म॒ । अ॒स्य॒ । च॒ । खं॒ः ।
 द्रु॒हो रि॒षः संपृ॑चः पा॒हि सू॒रीन् । द्रु॒हः । रि॒षः । स॒म्पृ॑चः । पा॒हि॒ । सू॒रीन् ।
 आ॒मासु॑ पु॒ष्पं प॒रो अ॒प्रमृ॑ष्यं आ॒मासु॑ । पु॒ष्पं । प॒रः । अ॒प्र॒मृ॑ष्यम् ।
 ना॒रा॒तयो॑ वि न॒श॒न्ना॒नृता॑नि ॥ न । अ॒रा॒तयः॑ । वि । न॒श॒न् । न । अ॒नृ॒-
 ता॒नि ॥

6 áśvasya átra jánimāsyá ca svár.
 druho riṣāḥ sampṛcaḥ páhi The birth of this steed is here
 sūrin. and in heaven. Do thou protect
 ámāsu pūṣṣu paró apramṛṣyám the patrons from falling in with
 náratayo ví naśan nānṛtāni. malice and injury. Him that is
 not to be forgotten, far away in
 unbaked citadels, hostilities shall
 not reach nor falsehoods.

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. áśvasya: Agni is often spoken of as a steed. átra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as súar; it is here a loc. without the ending i (see 82c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampfcas as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrṣú: loc. pl. of pūr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naśat: inj. pr. of 3. naś reach.

७ ख आ दमे सुदुघा यस्य धेनुः
खधा पीपाय सुवन्नमन्ति ।
सो अपां नपादूर्जयन्नप्स्वन्तरु
वसुदेयाय विधत्ते वि भाति ॥

खे । आ । दमे । सुदुघा । यस्य । धेनुः ।
खधाम् । पीपाय । सुऽमु । वन्नम् । अन्ति ।
सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
अन्तः ।

वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yāsya
dhenúh,
svadhām pipāya, subhú ánnam
atti;
sò 'pām nápād ūrjá Yann apsu
antár,
vasudéyāya vidhaté ví bhāti.

*He, in whose own house is a cow
yielding good milk, nourishes his
vital force, he eats the excellent
food; he, the Son of Waters, gather-
ing strength within the waters,
shines forth for the granting of
wealth to the advantage of the
worshipper.*

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Padas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *sva-dhām* : this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya* : 3. s. pf. of *pi* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a ; p. 465, 17, 3). On *apsv āntár* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvāntaḥ*]. *vidhaté* : dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudháyāya* : dat. of purpose, *ibid.*, B 2. *vī bhāti* : here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

- ८ यो अप्सु मुचिना दिवेन । यः । अप्सु । आ । मुचिना । दिवेन ।
 कृतावाजस उर्विया विमाति । कृतवा । अजसः । उर्विया । विमाति ।
 वया इदं मुवगन्वस्य वयाः । इत् । अन्या । मुवगानि । अस्य ।
 प्र जायन्ते वीर्यं प्रजामिः ॥ प्र । जायन्ते । वीर्यः । व । प्रजामिः ॥
- 8 yó apsú á súcinā dáiviena Who in the waters, with bright
 ṛtāvājasra urviyá vibhāti : divinity, holy, eternal, widely shines
 vayá id anyá bhūvanāni asya forth : as offshoots of him other
 prā jāyante vīrūdhas ca prajā- beings and plants propagate them-
 bhiḥ. selves with progeny.

súcinā dáivyena : = *divine brightness*. *ṛtāvā* : note that in the *Padapāṭha* the original short a is restored (cp. i. 160, 1). *vayás* : other beings are his offshoots because he produced them ; cp. 2 d : *vīśvāni bhūvanā jāyāna*. *prajābhis* : cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

- ९ अपां नपादा ह्यस्मादुपस्य अपाम् । नपात् । आ । हि । अस्मात् । उप
 विज्ञानामूर्ध्वो विद्युत् वसानः । स्खम् ।
 तस्य ज्येष्ठं महिमानं वहन्ती विज्ञानाम् । ऊर्ध्वः । विद्युत् । वसानः ।
 हिरण्यवर्णाः परि यन्ति यद्भीः ॥ तस्य । ज्येष्ठम् । महिमानम् । वहन्ती ।
 हिरण्यवर्णाः । परि । यन्ति । यद्भीः ॥

9 Apām nāpād ā hí ásthād upá-
sthām
jihmánām, úrdhvó vidyútam
vásānah.
tāsya jyésthām mahimānam
váhantīr,
híraṇyavarṇāḥ pári yanti yah-
viḥ.

*The Son of Waters has occupied
the lap of the prone (waters), (him-
self) upright, clothing himself in
lightning. Bearing his highest
greatness, golden-hued, the swift
streams flow around (him).*

The lightning Agni is again described in this stanza. jihmánām úrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmánām úrdhvāḥ . . . upásthe he grows in them, upright in the lap of the prone. tāsya mahimānam his greatness = him the great one. híraṇyavarṇās: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahvís: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be *great* (Naighaṇṭuka, Śaṃṣa), or *swift* (Roth), or *young* (Geldner).

90 हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेद् हिरण्यवर्णः ।
हिरण्ययात्परि योर्निर्निषद्या
हिरण्यदा ददत्यन्नमद्दे ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
अपाम् । नपात् । सः । इत् । ऊं इति ।
हिरण्यवर्णः ।
हिरण्ययात् । परि । योर्निः । निःसद्यः ।
हिरण्यदाः । ददति । अन्नम् । अद्दे ॥

10 híraṇyarūpaḥ, sá híraṇyasam-
dṛg;
Apām nāpāt séd u híraṇyavar-
ṇāḥ;
híraṇyáyāt pári yóner niśádyā,
híraṇyadá dádati ánnam asmai.

*He is of golden form, of golden
aspect; this Son of Waters is of
golden hue; to him (coming) from
a golden womb, after he has sat
down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. séd: 48 a. pári as a prp. here governs the abl. (176, 1 a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity Savitṛ is spoken of as distinctively golden (cp. i. 35); but hiraṇyāya yōni may = hiraṇyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyana wishes to supply rājate after niśādyā = *having sat down slinca*. This is quite unnecessary; it is more natural to take c and d as one sentence, niśādyā referring to asmai: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of niśādyā (cp. 164, 1). hiraṇyadās: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the dakṣiṇā *the sacrificial fee* (x. 107, 2) it is said hiraṇyadā amṛtatvaṁ bhajante *the givers of gold partake of immortality*. dadati: 8. pl. pr. act. of dā *give* (p. 125, f. n. 4). ānnaṁ: the oblation (cp. 11 d).

११ तद्व्याणीकमुत चाह नामा-
पीथं वर्धते नष्टरूपाम् ।
यमिन्वति युवतयः समित्या
हिरण्यवर्णी घृतमन्नमख ॥

11 tād asyañīkam utā cāru nāma
spīciaṃ vardhate nāptur apām.
yām indhāte yuvatāyaḥ sām
itthā
hīraṇyavarṇaṃ : ghṛtām ānam
asya.

*That face of his and the dear
secret name of the Son of Waters
grow. Of him, whom, golden-
coloured, the maidens kindle thus,
ghee is the food.*

ánkam : the flaming aspect of Agni seen at the sacrifice. apio-
yām : secret ; cp. gúhyam cāru nāma the dear secret name of Soma
(ix. 96, 16) ; the secret name of the Son of Waters grows means that the
sacrificial Agni, under his secret name of Son of Waters, grows in
the waters, cherished by them ; another way of expressing what is
said in 4 and 7. The cadence of b is irregular, the last syllable but
one being short instead of long (cp. p. 440). yuvatāyas : the
waters (cp. 4 a). sām : the prp. after the vb. (p. 468, 20). ghṛtām
ánnam asya : cp. ghṛtánirnik in 4 d and subhv ánnam atti in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अ॒ग्नीं ब॒हूना॑म॒वमा॑य॒ सखे॑ । अ॒ग्नी । ब॒हूना॑म् । अ॒वमा॑य । स॒खे ।
य॒ज्ञेर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ । य॒ज्ञेः । वि॒धेम॒ । नम॑सा । ह॒विःभिः॑ ।
सं सा॒नु मा॒र्ज्मिं दि॒धिषा॑मि बि॒क्षीर् स॒म् । सा॒नु । मा॒र्ज्मिं । दि॒धिषा॑मि । बि॒क्षेः ।
द॒धाम्य॑न्नेः प॒रि व॒न्द ऋ॒ग्भिः ॥ द॒धामि॑ । अ॒न्नेः । प॒रि । व॒न्दे । ऋ॒क्भिः ॥

12 *asmái bahūnām avamāya sá-khye* To him the nearest friend of many we offer worship with sacrifices, homage, oblations: I rub bright (his) back; I support (him) *sām sānu mārjmi; didhiṣāmi* with shavings; I supply (him) *bīlmair;* with food; I extol (him) with *dádhami ánnaiḥ; pári vanda* stanzas. *rgbhīḥ.*

avamāya: lit. the lowest, that is, the nearest; *bahūnām* (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as *avamá* and *nédisṭha* nearest; and in AB. i. 1, 1 Agni is called the lowest (*avamá*) of the gods (while Viṣṇu is the highest *paramá*), because he is always with men as the terrestrial fire. *sām mārjmi*: cp. *marmrjyámānās* in 4 b; on the accent cp. i. 35, 9 c. The prp. *sām* may be supplied with the other two following verbs. *didhiṣāmi*: pr. ds. of *dhā put*; accented as first word of a new sentence. *bīlmair*: with shavings, to make the newly kindled fire flame up. *ánnaiḥ*: with oblations. *dádhami*: pr. of *dhā put*.

१३ स ईं वृषा॑जनय॒त्तासु॑ गर्भे॒ । सः । ई॒म् । वृषा॑ । अ॒ज॒न॒य॒त् । ता॒सु । गर्भे॒म् ।
स ईं शि॒शुर्ध॑यति॒ तं रि॑हन्ति । सः । ई॒म् । शि॒शुः । ध॒य॒ति । त॒म् । रि॒ह॒न्ति ।
सो अ॒पां न॒पा॒द॒न॒भि॒स्ना॒त॒व॒र्णो॑ सः । अ॒पाम् । न॒पा॒त् । अ॒न॒भि॒स्ना॒त॒व॒र्णः ।
ऽन्य॑स्ते॒वेह॒ त॒न्वा वि॒वेष॑ ॥ अ॒न्य॒स्ते॒व॒ इ॒ष । इ॒ह । त॒न्वा । वि॒वेष॑ ॥

- 18 sá im vṛśājanayat tāsu gár- *He, the bull, generated in them*
 bham; *that germ; he, as a child, sucks*
 sá im śísur dhayati; tám rih- *them; they kiss him; he, the Son*
 anti; *of Waters, of unfaded colour,*
 sò 'pām nāpād ānabhimlāta- *works here with the body of*
 varṇo *another.*
 anyāsyevehá tanúā viveṣa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbham; him, that is, a son. tāsu: in the waters, as his wives. im in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

- १४ अस्मिन्पदे परमे तस्मिन्वांसम् अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।
 अध्वस्मभिर्विश्वहा दीद्विवांसम् । अध्वस्मभिः । विश्वहा । दीद्विवांसम् ।
 आपो नष्टे घृतमज्ञं वहन्तीः आपः । नष्टे । घृतम् । अज्ञम् । वहन्तीः ।
 स्वयमत्किः परि दीयन्ति यज्ञीः ॥ स्वयम् । अत्किः । परि । दीयन्ति । यज्ञीः ॥

- 14 asmín padé paramé tasthivám- *Hum stationed in this highest*
 sam, *place, shining for ever with un-*
 adhvasmábhīr viśvāhā dīdivám- *dimmed (rays), the Waters, bringing*
 sam, *ghee as food to (their) son, swift,*
 āpo, náptre ghṛtām ānnaṃ vāh- *themselves fly around with their*
 antīh, *robes.*
 svayám átkaiḥ pári dīyanti
 yahvīh.

padé paramé: in the abode of the aerial waters. adhvasmábhis: a substantive has to be supplied: flames or rays; cp. 4 c, śukrébhih

śikvabhīr dīdāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (di fly); sp. pári yanti in 4 b and 9 d, and pári lasthur in 3 d.

१५ अयांसमग्ने सुक्षितिं जनाया-
यांसमु मघवन्मः सुवृत्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा
बृहद्वदेम विदधे सुवीराः ॥

अयांसम् । अग्ने । सुक्षितिम् । जनाय ।
अयांसम् । छं इति । मघवन्मः । सु
वृत्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।
बृहत् । वदेम । विदधे । सुवीराः ॥

15 áyāmsam, Agne, suksitīm jā-
nāya;
áyāmsam u maghávadbhyaḥ su-
vr̥ktīm:
viśvaṃ tád bhadráṃ yád ávanti
devāḥ.
bṛhád vademā vidátthe suvīrāḥ.

*I have bestowed, O Agni, safe
dwelling on the people; I have also
bestowed a song of praise on the
patrons: auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.*

áyāmsam: 1. s. s ao. of yam. Agne: the sacrificial Agni is here addressed. jānāya: on (our) people, by means of this hymn. suvr̥ktīm: a hymn that will produce the fulfilment of their wishes. bhadráṃ: if a hymn finds favour with the gods, it will produce blessings. vademā: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRĀ

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayāj-jana *arraying men together* appears to be peculiarly his. Savitr̥ (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒नान्या॒तयति॑ ब्रु॒वाणो	मि॒त्रः । ज॒नान् । या॒तय॑ति । ब्रु॒वाणः ।
मि॒त्रो दा॑धार पृथि॒वीमु॒त बाम् ।	मि॒त्रः । दा॑धार । पृथि॒वीम् । उ॒त । बा॒म् ।
मि॒त्रः कृ॒ष्टीर॑नि॒मिषा॑भि च॒ष्टे	मि॒त्रः । कृ॒ष्टीः । अ॒नि॒मिषा॑ । अ॒भि । च॒ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॒तव॑ज्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॒तव॑त् । जु॒होत ॥

- 1 Mitró jánān yātayati bruvāṇó; *Mitra speaking stirs men; Mitra*
 Mitró dādhāra prthivīm utá *supports earth and heaven; Mitra*
 dyām; *regards the people with unwinking*
 Mitráḥ kṛṣṭírānimiṣābhi caṣṭe: *eye: to Mitra offer the oblation*
 Mitráya havyām ghṛtāvaj ju- *with ghee.*
 hota.

yātayati: *stirs to activity.* bruvāṇás: by calling, that is, arousing them; cp. what is said of Savitr̥: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 88, 2). Sayana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvānáḥ. This Pada occurs slightly modified in vii. 86, 2 as jánaṃ ca Mitró yatati bruvānáḥ. dādhāra: pf. = pr.; p. 842 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ánimiṣā: inst. of á-nimiṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

१ प्र स मित्रं मर्तो अस्तु प्रयस्वान् । प्र । सः । मित्रं । मर्तः । अस्तु । प्रयस्वान् ।
यस्य आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
न हन्यते न जीयते स्वतो न । न । हन्यते । न । जीयते । त्वाऽऽतः ।
नेनमंहो अमोत्वर्जितो न दूरात् ॥ न । एनम् । अंहः । अमोति । अर्जितः ।
न । दूरात् ॥

2 prá sá, Mitra, mártó astu prá-
yasvān,
yás ta, Āditya, śikṣati vraténa.
ná hanyate, ná jīyate svató:
nāinam āmho 'śnoty ántito ná
dūrát.

*Let that mortal offering obla-
tions, O Mitra, be pre-eminent who
pays obeisance to thee, O Āditya,
according to (thy) ordinance. He
who is aided by thee is not slain
nor vanquished: trouble reaches
him neither from near nor from far.*

tvótas: tva must often be read as tua; tvótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pada has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (—) remains quite irregular (p. 440, 4 B).

- ३ अ॒न॒मी॒वा॒स इ॒त्क॒या म॒द॒न्तो
मि॒त॒श्च॒वो व॒रि॒म॒न्ना पृ॒थि॒व्याः । अ॒न॒मी॒वा॒सः । इ॒त्क॒या । म॒द॒न्तः ।
आ॒दि॒त्य॒स्य॑ व्र॒तमु॒प॒चि॒यन्तो॑ । मि॒त॒श्च॒वः । व॒रि॒म॒न् । आ । पृ॒थि॒व्याः
व॒यं मि॒त्र॒स्य॑ सु॒म॒ती॒ स्ना॒म ॥ आ॒दि॒त्य॒स्य॑ । व्र॒तम् । उ॒प॒चि॒यन्तः ।
व॒यम् । मि॒त्र॒स्य॑ । सु॒म॒ती॒ । स्ना॒म ॥

- 3 anamivāsa īlayā mādanto,
mitājñavo vārimann ā pṛthi- Free from disease, delighting in
vyāḥ, the sacred food, firm-kneed on the
Ādityāsa vrataṁ upakṣiyānto. the sacred food, firm-kneed on the
vayāṁ Mitrāsa sumatāu siāma. ordinance of the Āditya, may we
remain in the good will of Mitra.
vāriman : loc. (90, 2) with ā ; note that vāriman is n., varimān,
m. (p. 453, 9 c). Ādityāsa : that is, of Mitra.

- ४ अ॒यं मि॒त्रो न॒म॒स्यः॑ सु॒शे॒वो॒
रा॒जा सु॒च॒त्रो अ॒ज॒नि॒ष्ट वे॒धाः । अ॒यम् । मि॒त्रः । न॒म॒स्यः । सु॒शे॒वः ।
त॒स्य॑ व॒यं सु॒म॒ती॒ अ॒क्षि॒य॒स्वा- रा॒जा । सु॒च॒त्रः । अ॒ज॒नि॒ष्ट । वे॒धाः ।
पि॒ म॒द्रे सौ॒म॒न॒से॒ स्ना॒म ॥ त॒स्य॑ । व॒यम् । सु॒म॒ती॒ । अ॒क्षि॒य॒स्वा-
अ॒पि॒ । म॒द्रे । सौ॒म॒न॒से॒ । स्ना॒म ॥

- 4 ayāṁ Mitro namasīḥ suśēvo,
rājā suśatṛo ajanisṭha vedhāḥ : This Mitra, adorable, most pro-
pitious, a king wielding fair sway,
tāsa vayāṁ sumatāu yajñi- has been born as a disposer : may
yasya, we remain in the goodwill of him
āpi bhadre saumanasē siāma. the holy, in his auspicious good
graces.

ajanisṭha : 3. s. Ā. is 30. of jan. vedhāḥ : that is, as a wise moral
ruler ; on the dec. see 83, 2a. āpi : to be taken as a verbal prp.
with as bc.

- ५ म॒हो॑ आ॒दि॒त्यो न॒म॒सो॒प॒स॒वी
या॒त॒य॒ज्ज॒नो॑ गु॒ण॒ते सु॒शे॒वः । म॒हान् । आ॒दि॒त्यः । न॒म॒सा । उ॒प॒स॒वः ।
त॒स्मा॑ ए॒तत्प॒न्व॒तमा॒य जु॒ष्टम् । या॒त॒य॒ज्ज॒नः । गु॒ण॒ते । सु॒शे॒वः ।
अ॒प्यो॑ मि॒त्राय॑ ह॒विरा॑ जु॒होत॑ ॥ त॒स्मै॑ । ए॒तत् । प॒न्व॒तमा॒य । जु॒ष्टम् ।
अ॒प्यो॑ । मि॒त्राय॑ । ह॒विः । आ । जु॒होतः॑ ॥

here is equivalent to a pr. ; p. 342 a. In c babhúva must be supplied with the repeated prp. ; cp. note on ii 33, 2. The cadence of c is irregular : — — — instead of — — — ; cp. p. 438, 3 a.

c मिचाय पञ्च येमिरे	मिचाय । पञ्च । येमिरे ।
जना अभिष्टिशवसे ।	जनाः । अभिष्टिशवसे ।
स देवान्विष्टां विभर्ति ॥	सः । देवान् । विष्टान् । विभर्ति ॥

8 Mitráya páñca yemire
jánā abhiṣṭiśavase :
sá devān víśvān bibharti.

To Mitra, strong to help, the five
peoples submit : he supports all the
gods.

páñca jánāḥ : the five peoples, here = all mankind. yemire : 3. pl. pf. *Ā.* of yam (see p. 150, f. n. 1). bibharti : 3. s. pr. *P.* of bhr̥. víśvān : this is the regular word for *all* in the RV. : its place begins to be taken by sárva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

e मिचो देवेष्वायुषु	मिचः । देवेषु । आयुषु ।
जनाय वृक्तवर्हिषे ।	जनाय । वृक्तवर्हिषे ।
इषं इष्टव्रता अकः ॥	इषः । इष्टव्रताः । अकरित्यकः ॥

9 Mitró, devéṣu āyúṣu,
jánāya vṛktábarhiṣe
iṣa iṣṭávratā akah̥.

Mitra, among gods and mortals,
has provided food, according to the
ordinances he desires, for the man
whose sacrificial grass is spread.

iṣṭá-vratās : a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BRHASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmanas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghāvan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rígvedic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Brhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तस्य सहासा वि जमो अन्तान्	यः । तस्य । सहासा । वि । जमः । अन्तान् ।
बृहस्पतिस्त्रिषधस्यो रवेण ।	बृहस्पतिः । त्रिषधस्यः । रवेण ।
तं प्रतास ऋषयो दीर्घानाः	तम् । प्रतासः । ऋषयः । दीर्घानाः ।
पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥	पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmo
ántān

Bṛhaspátis triṣadhasṭhó ráveṇa,
tām pratnása ṛṣayo dídhīānāḥ
puró viprā dadhíre mandráji-
hvaṃ.

*Brhaspati who occupying three
seats with roar has propped asunder
with might the ends of the earth,
him, the charming-tongued, the
ancient seers, the wise, pondering,
placed at their head.*

vi tastāmbha : the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. **jmās :** gen. of **jmā** (97, 2). Pronounce **jmō antān** (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspātis :** note that this cd. is not analysed in the Pada text, while its doublet **Brāhmaṇas pāti** is treated as two separate words. **triṣadhassthās :** refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: *puróhitam Agnīm náras triṣadhassthé sám idhire men have kindled Agni as their domestic priest in his triple seat ; on the accent see p. 455, 10 ca.* **rāveṇa :** referring to the loud sound of the spells uttered ; the word is especially used in connexion with the release of the cows from Vala ; cp. 4 c and 5 b. **puró dadhire :** appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

१ धुनेतयः सुप्रकेतं मदन्तो	धुनऽेतयः । सुऽप्रकेतम् । मदन्तः ।
बृहस्यते अभि ये नसतस्रे ।	बृहस्यते । अभि । ये । नः । ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्ध्वं	पृषन्तम् । सृप्रम् । अदब्धम् । ऊर्वम् ।
बृहस्यते रक्षतादस्य योनिम् ॥	बृहस्यते । रक्षतात् । अस्य । योनिम् ॥

१ dhunétayaḥ supraketaṁ mād-
anto

Bṛhaspate, abhí yé nas tatasré
pṛṣantam sṛprám ádabdhām
ūrvām ;

Bṛhaspate, rákṣatād asya yó-
nim.

Who with rescinding gait, re-
joicing, O Bṛhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd : O Bṛhas-
pati, protect its dwelling.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. **māđantas :** being exhilarated with Soma. **tatasré :** 3. pl. pf. **Ā.** of **taps shake**. **pṛṣan-
tam :** perhaps in allusion to the dappled cows contained in it. **supraketaṁ :** easy to recognise, i.e. by their lowing, cp. i. 62, 8,

Brhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich : see p. 443 a. rāk-ṣatāt : 2. s. ipv. of rakṣ : on the accent see p. 467 A c.

३ बृहस्यति या परमा परावद् बृहस्यति । या । परमा । परावत् ।
 अत आ त ऋतस्युशो नि षेदुः । अतः । आ । ते । ऋतस्युशः । नि । षेदुः ।
 तुभ्य खाता अवता अद्रिदुग्धा तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
 मध्वः सोतन्यमिती विरप्शम् ॥ मध्वः । सोतन्ति । अमितः । विरप्शम् ॥

३ Bṛhaspate, yā paramā parāvād, O Brhaspati, that which is the
 āta ā ta ṛtaspśō nī ṣeduh. farthest distance, from thence (com-
 túbhyam khātā avatā ádrīdug- ing) those that cherish the rite
 dhā have seated themselves for thee.
 mādghvaḥ ścotanti abhīto virap- For thee springs that have been
 śām. dug, pressed out with stones, drip
 superabundance of mead on all
 sides.

āta ā nī ṣeduh : cp. ii. 35, 10 c. ṛtaspśās : perhaps the gods ;
 or the ancient seers mentioned in 1 c and perhaps in 2 : they have
 come from the farthest distance and have seated themselves at the
 Soma libation offered to thee. khātās... ádrīdugdhās : two figures
 alluding to the streams of Soma, which flows in channels and is
 pounded with stones. mādghvas : on this form of the gen. see
 p. 81, f. n. 12.

४ बृहसतिः प्रथमं जायमानो बृहसतिः । प्रथमम् । जायमानः ।
 महो ज्योतिषः परमे योमन् । महः । ज्योतिषः । परमे । विओमन् ।
 सप्तस्रस्त्रुविजातो रवेण सप्तस्रस्त्रः । तुविजातः । रवेण ।
 वि सप्तस्रस्त्रिमरधमत्तमांसि ॥ वि । सप्तस्रस्त्रिमः । अधमत् । तमांसि ॥

४ Bṛhaspātiḥ prathamam jāya- Brhaspati when first being born
 māno from the great light in the highest

mahó jyótiṣaḥ, paramé víoman, *heaven, seven-mouthed, high-born,*
saptáśśyas tuvijátó ráveṇa *with his roar, seven-rayed, blew*
ví saptáraśmīr adhamat tám- *asunder the darkness.*

āmsi.

mahás : abl. of **máh**, agreeing with **jyótiṣas** (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. **saptáśśyas** in iv. 51, 4 is an epithet of **Āngira** (in iv. 40, 1 Bṛhaspati is **Āngirasá**); it is parallel to **saptáraśmī**, an epithet applied also once to **Agni** and once to **Indra**. **ráveṇa :** cp. 1 b and 5 b. **ví adhamat :** ipf. of **dham**. **Agni** and **Sūrya** are also said to dispel the darkness.

५ स सुष्टुभा स चक्रता गणेन सः । सुस्तुभा । सः । चक्रता । गणेन ।
 वलं हरोज फलिगं रवेण । वलम् । हरोज । फलिगम् । रवेण ।
 बृहस्पतिरस्रिया हव्यसूदः बृहस्पतिः । अस्रियाः । हव्यसूदः ।
 कनिक्रदद्वावशतीरदाजत् ॥ कनिक्रदत् । वावशतीः । उत् । आजत् ॥

5 **sá suṣṭúbhā, sá fkvatā gaṇéna** *He with the well-praising, jubilant*
valám ruroja phaligám ráveṇa : *throng burst open with roar the*
Bṛhaspátir usriyā havyasūdaḥ *enclosing cave: Bṛhaspati bellowing*
kánikradad vávaśatīr úd ājat. *drove out the lowing ruddy kine*
that sweeten the oblation.

gaṇéna : the **Āngirases**, who in i. 62, 3 are associated with **Indra** and **Bṛhaspati** in the finding of the cows: **Bṛhaspátir bhinád ádrim, vidád gāḥ : sām usriyābhir vávaśanta nāraḥ** *Bṛhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) roared with the ruddy kine.* **phaligám :** the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*: e.g. viii. 32, 25, **yá udnāḥ phaligám bhinán, nyāk sīndhūṃr avāsrjat** *who (Indra) cleft the receptacle of water (and) discharged the streams downwards*; in three passages it is spoken of as being rent or pierced, and twice is associated with **Vala**; and in the *Naighaṇṭuka* it is given as a synonym of *megha cloud*. **ráveṇa :** with reference both to **Bṛhaspati** and the kine (cp. 5 d). **havya-sūdas :** that is, with milk. **kánikradat :** intv. pr. pt. of **krand**; cp. 173, 3; 174 b. **vávaśatī :** intv. pr. pt. of **vāś** (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्व॒र्दे॒वाय॑ वृ॒ष्णे
य॒ज्ञीर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ ।
बृ॒ह॒स्य॒ते सु॒प्र॒जा वी॒र॒व॒न्तो
व॒यं स्त्रा॑म॒ पत॑यो र॒यी॒णाम् ॥

ए॒व । पि॒त्रे । वि॒श्व॒र्दे॒वाय॑ । वृ॒ष्णे ।
य॒ज्ञीः । वि॒धेम॒ । नम॑सा । ह॒विः॒भिः ।
बृ॒ह॒स्य॒ते । सु॒प्र॒जाः । वी॒र॒व॒न्तः ।
व॒यम् । स्त्रा॑म॒ । पत॑यः । र॒यी॒णाम् ॥

6 evā pitré viśvádevāya vṛṣṇe
yajñíair vidhema, nāmasā, havir-
bhiḥ.

Bṛhaspate, suprajā vīrávanto
vayám śtrāma pátayo rayīṇām.

Then to the father that belongs
to all the gods, the bull, we would
offer worship with sacrifices, obeis-
sance, and oblations. O Brhaspati,
with good offspring and heroes we
would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the pcl. here is: *such being the case* (cp. 180). pitré: Brhaspati. The term is applied to Agni, Indra, and other gods. vīrávantas: that is, possessing warrior sons, cp. i. 1, 3 c. vayám: this line occurs several times as the final Pada of a hymn; cp. viii. 48, 13.

७ स इ॒द्रा॒वा प्र॑ति॒ज॒न्यानि॒ विश्वा॑
शु॒भे॒ष त॒स्याव॑भि वी॒र्ये॑ण ।
बृ॒ह॒स्य॒ति यः सु॒मृ॒तं वि॒मर्ति॑
व॒ल्गू॒यति॒ वन्द॑ते पू॒र्व॒भाज॑म् ॥

सः । इ॒त् । रा॒जा । प्र॑ति॒ज॒न्यानि॒ । विश्वा॑ ।
शु॒भे॒ष । त॒स्यो॒ । अ॒भि । वी॒र्ये॑ण ।
बृ॒ह॒स्य॒तिम् । यः । सु॒मृ॒तम् । वि॒मर्ति॑ ।
व॒ल्गू॒यति॒ । वन्द॑ते । पू॒र्व॒भाज॑म् ॥

7 sá id rájā prátijanyāni víśvā
śūṣmeṇa tasthāv abhí vīreṇa,
Bṛhaspátim yáḥ súbhṛtam bi-
bhárti,
valgūyáti, vándate pūrvabhá-
jam.

That king with his impulse and
his heroism overcomes all hostile
forces, who keeps Brhaspati well-
nourished, honours him, and praises
him as receiving the first (portion
of the offering).

abhí: the prp., as often, here follows the vb. súbhṛtam bibhárti: lit. *cherishes him as well-cherished* (predicative). All three verbs depend on yás, though the last two, as beginning a Pada and a sentence, would even otherwise be accented. valgūyáti: note that this denominative is treated as a cd. in the Pada text (cp. 175 A 1). pūrvabhájam: predicative.

- ८ स इत्वेति सुधितं श्रीकंसि स्वे सः। इत्। वेति। सुधितः। श्रीकंसि। स्वे।
 तस्या इत्ता पिवते विश्वदानाम्। तस्यै। इत्ता। पिवते। विश्वदानाम्।
 तस्यै विशः स्वयमेवा नमन्ते तस्यै। विशः। स्वयम्। एव। नमन्ते।
 यस्मिन्ब्रह्मा राजनि पूर्वं एति॥ यस्मिन्। ब्रह्मा। राजनि। पूर्वं। एति॥

- 8 *sá it kṣeti súdhita ókasi své,* *That king dwells well-established*
tásmā ilā pinvate viśvadánam; *in his own abode, to him the conse-*
tásmāi viśaḥ svayám evā nam- *crated food always yields abun-*
ante, *dance; to him his subjects bow down*
yásmin brahmá rájani púrva éti. *of their own accord, with whom the*
priest has precedence.

kṣeti: from 1. *kṣi* possess or dwell. *sú-dhita*: this form of the pp. of *dhā* is still preserved as the last member of eds. (otherwise *hitá*); the word is explained as *su-hita* in the AB. *ókasi své*: cp. *své dáme* in i. 1, 8 c. *ilā*: explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhūmi*) by Sayana. *yásmin rájani*: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (*sá id rájā*). *púrva éti*: with reference to this line the AB. viii. 26, 9 remarks, *purohiṣam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5: *brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya*.

- ९ अप्रतीतो जयति सं धनानि अप्रतिऽइतः। जयति। सम्। धनानि।
 प्रतिजन्यान्यत या सजन्या। प्रतिऽजन्यानि। उत। या। सजन्या।
 अवस्ववे यो वरिवः कृणोति अवस्ववे। यः। वरिवः। कृणोति।
 ब्रह्मणे राजा तमवन्ति देवाः॥ ब्रह्मणे। राजा। तम्। अवन्ति। देवाः॥

- 9 *ápratīto jayati sām dhānāni* *Unresisted he wins wealth both*
prátijanyāni utá yá sájanā. *belonging to his adversaries and*
avasyáve yó varivaḥ kṛṇóti *to his own people. The king who*
brahmāṇe rájā, tám avanti de- *for the priest desiring (his) help*
vāḥ. *procures prosperity, him the gods*
help.

After the statement in 7 that the king who honours Br̥haspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Br̥haspati, also prospers.

jayati sām: prp. after the vb. (p. 285 f). dhánāni: he wins wealth both abroad and at home. avasyáve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

- १० इन्द्रश्च सोमं पिबतं बृहस्पते इन्द्रः । च । सोमम् । पिबतम् । बृहस्पते ।
 ऽस्मिन्यच्चे मन्दसाना वृषण्वसू । अस्मिन् । यच्चे । मन्दसाना । वृषण्वसू इति
 आ वां विश्वस्विन्द्रवः स्वामुवो वृषण्वसू ।
 ऽस्मे रयिं सर्ववीरं नि यक्षतम् ॥ आ । वाम् । विशन्तु । इन्द्रवः । सु । आमुवः ।
 अस्मे इति । रयिम् । सर्वे । वीरम् । नि ।
 यक्षतम् ॥

- 10 *Indraś ca sōmaṃ pibatam, O Indra and Br̥haspati, drink*
Br̥haspate, the Soma, rejoicing at this sacrifice,
asmín yajñé mandasānā, vṛṣaṇ-
vasū: O ye of mighty wealth; let the
á vām viśantu indavaḥ suā- invigorating drops enter you two;
bhūvo; bestow on us riches accompanied
asmérayim sáravāram ní yach- altogether with sons.
atam.

Indraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a).
pibatam: 2. du. ipv. of *pā drink*. *mandasānā*: ao. pt. of *mand* = *mad*. *vṛṣaṇ-vasū*: here *vṛṣaṇ* = *mighty, great*; Sāyaṇa explains the word as if it were a governing cd. (189 A), the normal form of which would, however, be *varṣaṇ-vasu* (189 A 2; cp. p. 455 b). Note that in the Pada text the cd. is first marked as *Prag̥hya* with *iti* and then analysed; also that in the analysis the first member here appears not in its pause form *vṛṣaṇ* (65) but in its Sandhi form with *ṇ* as not final. *rayim sáravāram*: that is, wealth with offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c). *yachatam*: 2. ipv. pr. of *yam*. Here we have the intrusion of

a Jagatī stanza in a Triṣṭubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Bṛhaspati, as in the whole of the preceding hymn, iv. 49.

११ वृहस्पत इन्द्र वर्धतं नः	वृहस्पते । इन्द्र । वर्धतम् । नः ।
सचा सा वां सुमतिर्भूत्वस्मे ।	सचा । सा । वाम् । सुम्तिः । भूतु । अस्मे
अविष्टं धियो जिगृतं पुरंधीर्	इति ।
जजस्तमर्यो वनुषामरांतीः ॥	अविष्टम् । धियः । जिगृतम् । पुरम्धीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरांतीः ॥

11 Bṛhaspata, Ind ^{ra} , vārdhatam naḥ ;	<i>O Bṛhaspati and Indra, cause us to prosper ; let that benevolence</i>
sácā sā vām sumatīr bhūtu asmé.	<i>of yours be with us. Favour (our) prayers ; arouse rewards ; weaker</i>
aviṣṭam dhīyo ; jigṛtām púram- dhīr ;	<i>the hostilities of foe and rivals.</i>
jajastām aryó vanuṣām árātīḥ.	

Bṛhaspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Bṛhaspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the iṣ ao. of av *favour* (145, 5). jigṛtām: 2. du. red. ao. of gr *awaken*; accented because beginning a new sentence (p. 467 b). dhīyaṣ . . . púramdhīḥ: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (púram an acc.; cp. the Pada-pāṭha). púramdhīḥ here is also opposed to árātīḥ (lit. *lack of liberality*) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of arí (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanuṣām are co-ordinate and dependent on árātīḥ; this appears from various parallel passages, as aryó árātīḥ *hostilities of the foe* (vi. 16, 27);

aghāny aryó, vanúṣām árātayaḥ *evil deeds of the foe, hostilities of rivals* (vii. 83, 5); abhītim aryó, vanúṣām ásvāmsi *the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢÁS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (uṣāsa-nāktā and nāktōṣāsa). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghóni*).

The name of Uṣas is derived from the root *vas*, to *shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इदमु त्वत्पु॒रु॒तमं॑ पु॒रस्ता॒ञ्च	इदम् । ऊ॒ँ इति॑ । त्वत् । पु॒रु॒ऽतमम् । पु॒र-
ज्योति॑स्सम॒सो व॒युना॑वद॒ष्ट्यात् ।	स्तात् ।
नूनं॑ दि॒वो दु॒हितरी॑ वि॒भाती॒रु	ज्योतिः । तमसः । व॒युन॑ऽवत् । अ॒ष्ट्यात् ।
गातुं॑ छ॒णव॑न्नु॒षसो॑ जना॒य ॥	नूनम् । दि॒वः । दु॒हितरः॑ । वि॒भा॒तीः ।
	गातुम् । छ॒णव॑न् । उ॒षसः॑ । जना॒य ॥

1 idám u tyát purutámam purás- tāj	<i>This familiar, most frequent light</i>
1 jyótis támaso vayúnāvad asthāt.	<i>in the east, with clearness has stood</i>
nūnām divó duhitáro vibhātír	<i>(forth) from the darkness. Now</i>
gātúm kṛṇavann Uṣáso jánāya.	<i>may the Dawns, the daughters of</i>
	<i>the sky, shining afar, make a path</i>
	<i>for man.</i>

tyád : see p. 297, 5. purutámam : because appearing every morning ; hence Uṣásas *the Dawns* in d. támasas : abl. dependent on asthāt = *úd asthāt*. The word *vayúna*, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyana here explains *vayúnāvat* as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. *gātúm* in d. *nūnām* : note that in the RV. this word always means *now*. *divó duhitáras* : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. *gātúm* : cp. vi. 64, 1 : 'she makes all fair paths easy to traverse'. *kṛṇavan* : 3. pl. sb. ; explained by Sāyana as 3. pl. ipf. ind., *akurvan*.

२ अ॒शु॒र॒ चि॒वा उ॒षसः॑ पु॒रस्ता॑न्
मि॒ता इ॒व स्वर॑वोऽध्व॒रेषु॑ ।
ब्र॒ज॒स्य॒ तम॑सो द्वा॒रो-
ह॒न्ती॒रव॒ज्कुच॑यः पाव॒काः ॥

अ॒शु॒ः । उं॒ इति॑ । चि॒वाः । उ॒षसः॑ । पु॒र-
स्ता॑न् ।
मि॒ताः इ॒व । स्वर॑वः । अ॒ध्व॒रेषु॑ ।
वि । उं॒ इति॑ । ब्र॒ज॒स्य॒ । तम॑सः । द्वा॒रा ।
उ॒ह॒न्तीः । अ॒व॒ज् । कुच॑यः । पाव॒काः ॥

२ ásthur u citrá Uṣásah purástān,
mitá iva sváravō adhvaréṣu.
ví ū vrajásya támaso duārā
uchántīr avrañ chūcayah pa-
vākāḥ.

*The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.*

Uṣásas : that is, each of the preceding Dawns and the present one.
mitás : pp. of mi *fix*. sváravas : that is, shining with ointment ;
cp. i. 92, 5 : svárūṃ ná péso vidátheṣu áñjañ, citráṃ divó
duhitā bhānūm áśret *the daughter of heaven has spread her brilliant
beam, like one who at divine worship anoints the post, the ornament
(of the sacrifice)*. Note that u in c is lengthened though followed by
two consonants (p. 437 a 3). vrajásya : a simile with iva omitted ;
cp. i. 92, 4 ; gávo ná vrajām ví Uṣá ávar támaḥ *Dawn has unclosed
the darkness as the cows their stall*. dvārā : the two folds of the door,
the dual of dvār often being used thus. ví : to be taken with
avran, 3. pl. root ao. of vṛ *cover*. uchántīś : pr. pt. of 1. *vas shine*.
śūcāyah pāvākāḥ : these two adjectives very often appear in juxta-
position. On the pronunciation of pāvakā see p. 437 a.

३ उ॒ह॒न्ती॒र॒व चि॑तयन्त॒ मो॒जा॒न्
रा॒धो॒दे॒या॒यो॒षसी॑ म॒घोनीः॑ ।
अ॒चि॒त्रि॒ अ॒न्तः प॒णयः॑ स॒सन्त्व॑-
बु॒ध्य॒मा॒ना॒सम॑सो वि॒मंथे॑ ॥

उ॒ह॒न्तीः । अ॒व । चि॑तयन्त॒ । मो॒जा॒न् ।
रा॒धः इ॒दे॒या॒य । उ॒षसः॑ । म॒घोनीः॑ ।
अ॒चि॒त्रि॒ । अ॒न्तरि॑ति । प॒णयः॑ । स॒सन्तु॑ ।
अ॒बु॒ध्य॒मा॒नाः । तम॑सः । वि॒मंथे॑ ॥

३ uchántīr adyá citayanta bhojān
rādhodēyāya Uṣāso maghónīḥ.

*Shining to-day may the bounteous
Dawns stimulate the liberal to the*

acitré antáḥ paṇáyaḥ sasantu, *giving of wealth. In obscurity let*
 ábudhyamānās tāmaso víma- *the niggards sleep, unwakening in*
 dhye. *the midst of darkness.*

citayanta : 8. pl. \bar{A} . inj. ; explained by Sayana as an indicative :
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवी वा कुवित् । सः । देवीः । सनयः । नवः । वा ।
 धामी बभूयादुषसो वो अय । धामः । बभूयात् । उषसः । वः । अय ।
 धेना नवगवे अङ्गिरे दशगवे यिन । नवऽगवे । अङ्गिरे । दशऽगवे ।
 सप्तार्धे रेवती रेवदूष ॥ सप्तऽर्धास्ते । रेवतीः । रेवत् । उष ॥

4 kuvít sá, devīḥ, sanáyo návo vā *Should this be an old course or*
 yámo babhūyád, Uṣaso, vó *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yénā Návagve, Āngire, Dásagve *have shone wealth, ye wealthy ones,*
 sáptāśye, revatī, revád ūśá ? *upon Navagva, Āngira, and Da-*
śagva the seven-mouthed ?

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Āngiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptāśye is uncertain ; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Āngiras, Daśagva and Bṛhaspati. revatī revát : these words are best connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas shine.

५ यूयं हि देवीर्धत्तुग्मिरश्चैः यूयम् । हि । देवीः । धत्तुग्मिः । अश्चैः ।
 परिप्रयाय सुवर्णानि सयः । परिऽप्रयाय । सुवर्णानि । सयः ।
 प्रबोधयन्तीषसः ससन्तं प्रबोध्यन्तीः । उषसः । ससन्तम् ।
 द्विपातुं पातुं चरन्ती जीवन् ॥ द्विऽपात् । चतुऽपात् । चरन्ती । जीवन् ॥

6 yūyām hí, devīr, ṛtayúgbhir
 áśvaiḥ
 pariprayāthá bhúvanāni sa-
 dyáḥ,
 prabodháyantīr, Uṣasaḥ, sasán-
 tam,
 dvipāo cátuṣpāo caráthāya jī-
 vām.

*For you, O goddesses, with your
 steeds yoked in due time, proceed
 around the worlds in one day,
 awakening, O Dawns, him who
 sleeps, the two-footed and the four-
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantīr: cp. i. 92, 9, víśvaṃ jīvāṃ carāse bodháyantī *wakening every living soul to move*. cátuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipád and jīvām are all neuter.

इ कं खिदासां कतमा पुराणी
 यया विधानां विद्ध्युर्क्षभूषाम् ।
 शुभं यच्छुभा उषसश्चरेन्ति
 न वि ज्ञायन्ते सदृशीरजुयाः "

इ । खित् । आसाम् । कतमा । पुराणी ।
 यया । विधानां । विद्ध्युः । क्षभूषाम् ।
 शुभम् । यत् । शुभाः । उषसः । चरेन्ति ।
 न । वि । ज्ञायन्ते । सदृशीः । अजुयाः ।

6 kua svíd āsām katamā purāṇī
 yáyā vidhānā vidadhūr ṛbhū-
 nām?
 śúbham yáo ohubhrā Uṣásaś
 cāranti,
 ná ví jñāyante sadṛśīr ajuryāḥ.

*Where, pray, and which ancient
 one of them (was it) at which they
 (the gods) imposed the tasks of the
 Ṛbhus? When the beaming dawns
 proceed on their shining course, they
 are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhūr: they, the gods, enjoined: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four: cp. i. 161, 2: ékaṃ camasām catúraḥ kṛṇotana, tād vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnaḥ-punar jñāyāmānā purāṇī samānām vārṇam abhí śúbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

- ७ ता घा ता भद्रा उषसः पुरासुर् ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिद्युम्ना ऋतर्जातसत्वाः । आसुः ।
 चासीजानः शशमान उक्थेः अभिष्टिद्युम्नाः । ऋतर्जातसत्वाः ।
 सुवच्छंसद्भविणं सद्य आपं ॥ चासु । ईजानः । शशमानः । उक्थेः ।
 सुवन् । शंसन् । द्रविणम् । सद्यः । आपं ॥

- 7 tā ghā tā bhadrá Uṣasaḥ pu- *Those indeed, those Dawns have*
 rāsura, *formerly been auspicious, splendid*
 abhiṣṭidyumnā ṛtājātasatyāḥ; *in help, punctually true; at which*
 yāsu ījānāḥ śaśamānā ukthāiḥ *the strenuous sacrificer with reci-*
 stuvāñ, chāmsan, draviṇam sa- *tations praising, chanting, has at*
 dyā āpa. *once obtained wealth.*

On purā with pf. see 213 A. ījānās : pf. pt. \bar{A} . of yaj sacrifice. śaśamānā : pf. pt. \bar{A} . of śam labour. stuvāñ chāmsan = stuvān + śāmsan (40, 1). The general meaning of the stanza is: former dawns have brought blessings to the sacrificer; may they do so now.

- ८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 ऋतस्त्र्य देवीः सदसो बुधाना ऋतस्त्र्य । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसी जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

- 8 tā ā caranti samanā purāstāt, *They approach equally in the*
 samānātaḥ samanā paprathā- *east, spreading themselves equally*
 nāḥ. *from the same place. The god-*
 ṛtāsya devīḥ sādaso budhānā, *desses waking from the seat of*
 gāvām nā sārgā, Uṣaso jarante. *order, like herds of kine let loose,*
the Dawns are active.

samanā: always in the same way. **samānatās**; cp. i. 124. 3: **prajānatī iva, nā dīso mināti** *as one who knows (the way) she loses not her direction*. **ṛtasya sādasaḥ**: abl. dependent on **budhānāḥ** (cp. 10); cp. i. 124, 3; **ṛtasya pānthām ānv eti sādhu** *she follows straight the path of order*. **budhānās**: ao. pt., *awaking* (intr.), not = *bodhayantyas wakening* (trans.) according to Sāyaṇa; when **Ā** and without an object, **budh** is intr.; cp. **ābodhi** *has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). **gāvām nā sārgāḥ**: cp. iv. 52, 5, **prāti bhadrá adṛkṣata gāvām sārgā nā raśmāyaḥ** *the auspicious rays (of dawn) have appeared like kine let loose*. **jarante**: *are awake = are active, are on the move* (cp. **ā caranti** in a and 9 a, b); *are praised* (stūyante) according to Sāyaṇa.

९ त इत्वेऽव समना संजानीर् ताः । इत् । नु । एव । समना । समाः ।
 अमी र्षा उषसश्चरन्ति । अमीतऽवर्णाः । उषसः । चरन्ति ।
 गूहन्तीरभ्वं संतं रुशंसिः गूहन्तीः । अभ्वम् । असितम् । रुशंसिः ।
 शुक्रास्तूभिः शुच्यो रचाणाः ॥ शुक्राः । तूभिः । शुच्यः । रचाणाः ॥

9 tā in nū evā samanā samānīr, Those Dawns even now equally
 āmītavarnā Uṣāsā caranti. the same, of unchanged colour,
 gūhantīr ābhvam āsitaṁ, rūśad- move on; concealing the black
 bhiḥ monster, bright with gleaming
 śukrās tanúbhiḥ, śúcayo, ru- forms, brilliant, beaming.
 ānāḥ.

On the accentuation of **nv evā** see p. 450, 2b. **ābhvam**: cp. i. 92, 5, **bādhate kṛṣṇām ābhvam** *she drives away the black monster* (of night). **rūśadbhis**: m. form irregularly agreeing with the f. **tanúbhis**. Note that the Pada text does not separate the endings **bhyām**, **bhis**, **bhyas**, **su** from f. stems in long vowels, nor of m. stems in **a** because the pure stem in these cases appears in an altered form, e. g. **priyēbhis**, but **pitṛbhis**.

१० रचिं दिवो दुहितरो विमातीः रचिम् । दिवः । दुहितरः । विमातीः ।
 प्रवावन्तं यक्षतासासु देवीः । प्रवावन्तम् । यक्षत । यक्षासु । देवीः ।

स्त्रीनादा वः प्रतिबुध्यमानाः
सुवीर्यस्य पतयः स्याम ॥

स्त्रीनात् । आ । वः । प्रतिबुध्यमानाः ।
सुवीर्यस्य । पतयः । स्यामः ॥

10 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
vīḥ.

sionād ā vaḥ pratibūdhya mānāḥ,
suvīriasya pātayaḥ siāma.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibūdhya mānāḥ: with ā and abl., cp. budhānā with abl. in 8 c.

११ तद्दी दिवो दुहितरो विभातीरु
उपं ब्रुव उषसो यज्ञकेतुः ।
वयं स्याम यशसो जनेषु
तद्दीक्षं धत्तां पृथिवी च देवी ॥

तत् । वः । दिवः । दुहितरः । विभातीः ।
उपं । ब्रुवे । उषसः । यज्ञकेतुः ।
वयम् । स्याम । यशसः । जनेषु ।
तत् । दीः । च । धत्ताम् । पृथिवी । च ।
देवी ॥

11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Uṣaso, yajñāketuḥ:
vayām siāma yaśaso jāneṣu;
tād Dyāus ca dhattām Pṛthivī
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. ūpa bruve: with two acc. (p. 304, 2). yajñāketuḥ: the singer thus describes himself; in 118, 19 the Dawn is called yajñāsya ketuḥ the signal of the sacrifice. yaśaso (accent, p. 453, 9 A a) jāneṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see p. 465 β).

AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre: Jagatī.

- १ जगन्स गोपा ज्वनिष्ट जागृविर् जगन्स । गोपाः । ज्वनिष्ट । जागृविः ।
 ज्विः सुदक्षः सुविताय नवसे । ज्विः । सुदक्षः । सुविताय । नवसे ।
 घृतप्रतीको बृहता दिविस्पृशा घृतप्रतीकः । बृहता । दिविस्पृशा ।
 द्युमद्भि माति भरतेभ्यः शुचिः ॥ द्युमत । वि । माति । भरतेभ्यः । शुचिः ॥

- 1 Jánasya gopá ajanīṣṭa jāgrvir Guardian of the people, watchful,
 Agníḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghr̥tápratīko bṛhatā divispṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhyaḥ for the Bharatas with lofty, heaven-
 śúciḥ. touching (flame).

gopás : 97, 2. ajanīṣṭa : is ao. of jan generate. su-dákṣas : a Bv. (p. 455 ca). suvitāya : final dat. (p. 814, B 2). návyase : dat. of epv. of náva new. ghr̥tá-pratīkas : cp. yásya prátīkam áhutam ghr̥ténā whose face is sprinkled with butter (vii. 8, 1) as an analysis of the cd. bṛhatā : supply téjasā. bharatébhyas : for the benefit of (p. 814, 1) the Bharatas, the tribe to which the seer belongs.

- २ यज्जस्रं केतुं प्रथमं पुरोहितम् यज्जस्रं । केतुम् । प्रथमम् । पुरःहितम् ।
 ज्विं नरस्त्रिषधस्त्रे समीधिर । ज्विम् । नरः । त्रिषधस्त्रे । सम । समीधिर ।
 इन्द्रेण देविः सरथं स बर्हिषि इन्द्रेण । देविः । सरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजथाय सुकतुः ॥ सीदन्ति । नि । होता । यजथाय । सुकतुः ॥

- 2 yajñásya ketúm, prathamám As banner of sacrifice, as first
 puróhitam, domestic priest, men have kindled
 Agníḥ náras, trīṣadhassthé sám Agni in the threefold abode. (Com-
 idhire. ing) on the same car with Indra

Índreṇa deváīḥ sarátham sá *and the gods may that most wise*
 barhíṣi *Invoker sit down on the sacrificial*
 sídan ní hótā yajáthāya su- *grass for sacrifice.*
 krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñánām ketúm *the Invoker, the smoke-bannered banner of sacrifices*; cp. 8 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-śadhasthé: on the three sacrificial altars; Sandhi 67 b. sám ídhire: pf. of idh *kindle*; *have kindled* and still kindle (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváīs (cp. p. 809, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 814, B 2).

३ अ॒सं॒मृ॒ष्टो जा॒यसे मा॒पोः सु॒धिर्
 म॒द्भूः क॒विर्द॒त्तिष्ठो वि॒वस्व॑तः । म॒द्भूः । क॒विः । उ॒त् । अ॒त्ति॒ष्ठः । वि॒वस्व॑तः ।
 घृ॒तेन॑ त्वाव॒र्धय॑न्न आ॒हुत॑ घृ॒तेन॑ । त्वा॒ । अ॒व॒र्धय॑न् । अ॒पि । आ॒हु॒तः ।
 धू॒मर्षे॑ के॒तुर॑मव॒द्वि श्रि॑तः ॥ धू॒मः । ते॒ । के॒तुः । अ॒म॒व॒त् । दि॒वि । श्रि॑तः ॥

8 ásammr̥ṣṭojāyase māt²róḥśúciḥ. *Uncleansed thou art born bright*
 mandráḥ kavir úd atisṭho Vi- *from thy two parents. Thou didst*
 vāsvataḥ. *arise as the gladdening sage of*
 ghṛtēna tvāvardhayann, Agna *Vivasvant. With butter they*
 śhuta, *strengthened thee, O Agni, in whom*
 dhūmās te ketúr abhavat divi *the offering is poured. Smoke be-*
 śritāḥ. *came thy banner that reached to*
the sky.

ásam-mr̥ṣṭas: pp. of mr̥j *wipe*, opposed to śúcis, though un-
 cleansed, yet bright. mātros: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atisṭhas: 3. s. ipf. of sthā
stand. Vivāsvatas: gen. dependent on kavir; *the sage* (a common
 designation of Agni) *of Vivasvant*, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmās*, &c.: affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2a). *divi*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 845, B).

४ अ॒भि॒र्षिं॑ य॒ज्ञसु॑र्प॒ वेतु॑ साधु॒या- अ॒भिः॑ । नः॑ । य॒ज्ञम् । उ॒र्षं॑ । वे॒तु । सा॒धुऽया॑ ।
 पिं॒ नरो॑ वि॒ भर॑न्ते गृ॒हेगृ॑ । अ॒भिम् । नरः॑ । वि॒ । भर॑न्ते । गृ॒हेऽगृ॑ ।
 अ॒भिर्दू॑तो अ॒मव॑न्त्य॒ चार्ह॑न्तो॒ अ॒भिः॑ । दू॒तः । अ॒मव॑त् । इ॒त्य॒ चार्ह॑न्तः ।
 ऽपि॑ वृ॒णा॒ना वृ॑णते क॒विक्र॑तुम् ॥ अ॒भिम् । वृ॒णा॒नाः । वृ॑णते । क॒विऽक्र॑तुम् ॥

4 Agnir no yajñām ūpa vetu *Let Agni come straightway to*
 sādhyā. *our sacrifice. Men carry Agni*
 Agnim nāro vi bharante grhē- *hither and thither in every house.*
 grhe. *Agni became the messenger, the*
 Agnir dutō abhavad dhavya- *carrier of oblations. In choosing*
 vāhano. *Agni they choose one who has the*
 Agnim vṛṇānā vṛṇate kavikra- *wisdom of a seer.*
 tum.

vetu: 3. s. ipv. of *vī* bharante: see note on *bhr*, ii. 83, 10a.
 grhē-grhe: 189 Ca. *dūtās*: Agni is characteristically a messenger
 as an intermediary between heaven and earth. *dhavyavāhanas*:
 Sandhi, 54. *vṛṇānās*: pr. pt. A. of 2. *vṛ*, choosing Agni as their
 priest. *vṛṇate*: 8. pl. pr. A. of 2 *vṛ*.

५ तुभ्ये॒दम॑सि म॒धुम॑त्तमं॒ वच॑स्
 तुभ्यं॑ म॒नीषा॑ इ॒यम॑सु शं॒ इदे॑ । तुभ्यं॑ । म॒नीषा॑ । इ॒यम् । अ॒सु । शम् । इ॒दे ।
 त्वां गिरः॑ सिन्धु॒मिवा॑व॒नीर्मही॑रु॒ त्वाम् । गिरः॑ । सिन्धु॑म् । इ॒व । अ॒वनीः॑ ।
 आ॒ पृथ॑न्ति शर्व॒सा वर्ध॑यन्ति च ॥ महीः॑ ।
 आ॒ । पृथ॑न्ति । शर्व॒सा । वर्ध॑यन्ति । च ॥

5 túbhyedám, Agne, mádhumat-
 tamam vácas,
 yam manisá iyám astu sám
 ॥
 ॥ gírah, síndhum ivāvánir
 mahír,
 ॥ prṇantisávasā, vardháyantica.

*For thee, O Agni, let this most
 honied speech, for thee this prayer
 be a comfort to thy heart. The
 songs fill thee, as the great rivers
 the Indus, with power, and
 strengthen thee.*

túbhya : this form of the dat. of tvám occurs about a dozen times in the Saṃhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 80, 6) to be read with hiatus. manisá iyám : in this and two other passages of the RV. the ā of manisá is not contracted in the Saṃhitā text, because it precedes the caesura. sám : in apposition, as a *delight* or *comfort*. síndhum iva : this simile occurs elsewhere also ; thus Índram uktháni vāvṛdhuḥ, samudráṃ iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. ā prṇanti : from pṛ fill. sávasā : because hymns, like oblations, are thought to give the gods strength. vardháyanti : ea. of vṛdh grow ; accent, p. 466, 19 a.

ई त्वामपि अङ्गिरसो गुहां हितम् त्वाम् । अपि । अङ्गिरसः । गुहां । हितम् ।
 अन्वविन्दन्निश्रियाणं वनेवने । अनु । अविन्दन् । निश्रियाणम् । वनेऽवने ।
 स वयसे मध्यमानः सहो महत् सः । वायसे । मध्यमानः । सहः । महत् ।
 त्वामाहुः सहसस्युचमङ्गिरः ॥ त्वाम् । आहुः । सहसः । पुत्रम् । अङ्गिरः ॥

6 tuám, Agne, Āngiraso gúhā
 hitám
 ánv avindañi ohiáriyāṇám váne-
 vane.
 sá jāyase mathyámānaḥ sáho
 mahát :
 tuám āhuḥ sáhasas putráṃ,
 Āngirah.

*Thee, O Agni, the Āngirases
 discovered hidden, abiding in every
 wood. Thus thou art born, when
 rubbed with mighty strength : they
 call thee the son of strength, O
 Āngiras.*

Āngirasas : an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). *gūhā hitām placed* (pp. of dhā) *in hiding, concealed*, explained by *śisriyānām vāne*; *having betaken himself* (pf. pt. of śri) *to, resting in, all wood. ānv avindan* : *they found him out as a means of sacrifice*; Sandhi, 40. *vāne-vane* : 189 C a. *sā* : *as such* = as found in wood (cp. p. 294 b). *mathyāmānas* : pr. pt. ps. of *math stīr*, being produced by the friction of the kindling sticks. *sāho mahāt* : cognate acc. = *with mighty strength* (cp. *sāhasā yō mathitō jāyate nṛbhiḥ he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called *sāhasas putrām son of strength* : this, or *sāhasaḥ sūnūḥ*, is a frequent epithet of Agni; Sandhi, 43, 2 a. **Āngiras** : see note on a.

PARJĀNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense : but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (āsura) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre : 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

१ अक्षां वद त्वसं गोर्मिरामिः
सुहि पर्वन् नमसा विवास ।
कनिकददृषभो जीरदांशू
रिती दधात्वोषधीषु गर्भम् ॥

अक्षं । वद । त्वसम् । गोःमिः । अमिः ।
सुहि । पर्वन्म् । नमसा । आ । विवास ।
कनिकदत् । वृषभः । जीरदांशुः ।
रितः । दधाति । ओषधीषु । गर्भम् ॥

- 1 áchā vada tavāsam gīrbhīr *Invoke the mighty one with these*
 ābhīḥ; *songs; praise Parjanya; seek to*
 stuhī Parjanyaṃ; nāmasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣābhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣābhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृषान् हृष्यत हन्ति रचसो वि। वृषान्। हन्ति। उत। हन्ति। रचसः।
 विश्वं विनाय सुर्वं महावधात्। विश्वम्। विनाय। सुर्वम्। महावधात्।
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषते। वृष्णावतः।
 यत्पुर्वन्वः सूनयन् हन्ति दुष्कृतः॥ यत्। पुर्वन्वः। सूनयन्। हन्ति। दुःकृतः॥

- 2 ví vṛṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso: *smiles the demons: the whole world*
 víśvam bibhāya bhúvanam ma- *fears him of the mighty weapon.*
 hávadhāt. *Even the sinless man flees before*
 utánāgā īṣate vṛṣṇiāvato, *the mighty one, when Parjanya*
 yát Parjanyaṃ stanāyan hanti *thundering smites the evil-doers.*
 duṣkṛtāḥ.

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 ca and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 48, 2 a.

- ३ रुषीव कश्यासो अभिषिपन् रुषीरिव। कश्या। अनाग। अभिः
 आविर्द्भूतान्कुरुते पृथो३ अह। शिपन्।

दूरात्सिंहस्य, क्षुण्णया उदीरति
यत्पुर्जन्यः क्षुण्णते वर्य्यं नमः ॥

आविः । दूतान् । क्षुण्णते । वर्य्यम् । अहं ।
दूरात् । सिंहस्य । क्षुण्णयाः । उत । उदीरति ।
यत् । पुर्जन्यः । क्षुण्णते । वर्य्यम् । नमः ॥

3 rathī iva kāsāyāśvām abhikṣi-
pānn,
āvīr dūtān kṣṇute varṣām āha.
dūrāt simhāsya stanāthā úd
irate,
yāt Parjanyaḥ kṣṇutē varṣam
nābhah.

*Like a charioteer lashing his
horses with a whip he makes mani-
fest his messengers of rain. From
afar arise the thunders of the lion,
when Parjanya makes rainy the
sky.*

rathī: N. of rathin, much less common than rathī, N. rathis. The contraction rathīva also occurs in x. 51, 6; rathir iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyam: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṣṇutē: note that kṣ follows the fifth class in the RV., kṣṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत्
उदोषधीर्जिह्वते पिबन्ति स्वः ।
इरा विश्वस्यै मुवनाय जायते
यत्पुर्जन्यः पृथिवी रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।
उत् । ओषधीः । जिह्वते । पिबन्ति । स्वः ।
रिति स्वः ।
इरा । विश्वस्यै । मुवनाय । जायते ।
यत्पुर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patáyanti vi-
dyūta;
úd ōṣadhīr jīhate; pīnvate súḥ.
irā víśvasmai bhūvanāya jāyate,
yāt Parjanyaḥ prthivīm rétasā-
vati.

*The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quickeneth earth with seed.*

vānti, jihatō (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A α); cp. also note on bádhatē, i. 85, 9 c. On the secondary root pinv see 184, 4 β. irā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्मै व्रते पृथिवी नन्नमीति	यस्मै । व्रते । पृथिवी । नन्नमीति ।
यस्मै व्रते शफवज्जर्भुरीति ।	यस्मै । व्रते । शफवज्जर्भुरीति ।
यस्मै व्रतं शोषधीर्विश्वरूपाः	यस्मै । व्रते । शोषधीः । विश्वरूपाः ।
स नः पर्जन्यं महिं शर्मं यच्छ ॥	सः । नः । पर्जन्यं । महिं । शर्मं । यच्छ ॥

5 yásya vraté prthiví nānnamīti; *In whose ordinance the earth*
yásya vraté śaphávaj járbbhurīti, *bends low; in whose ordinance*
yásya vratá śṣadhīr viśvá- *hoofed animals leap about; in*
rūpāḥ: *whose ordinance plants are omni-*
śá naḥ, Parjanya, máhi śárma *form, as such, O Parjanya, bestow*
yacha. *mighty sheller on us.*

yásya vraté: that is, in obedience to whose law. nānnamīti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. járbbhurīti: int. of bhur quiver (174 a). śṣadhīs: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. śá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं	दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्गितेन सनयितुनेह्य	अर्वाङ्ग । एतेन । सनयितुना । आ । इहि ।
अपो निषिञ्चन्नसुरः पिता नः ॥	अपः । निषिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭim, Maruto rari- *Give us, O Maruts, the rain*
dhvam; *of heaven; pour forth the streams*

prá pinvata vṣṇo áśvasya dhā- of your stallion. Hither with this
rāḥ. thunder come, pouring down the
arvān etēna stanayitnúnéhi, waters as the divine spirit our
apó niṣificān āsuraḥ pitā naḥ. father.

divás: this might be abl., from heaven, as it is taken to be by Sayana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṣṭáyah thy streams go forth like the rains of heaven. raridhvam: 2. pl. pr. ipv. of rá give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 84, 18). vṣṇo áśvasya: = stallion. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -néhi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanéthās in 3 c. apás = vṣṣṭim in a and dhārās in b. āsuraḥ pitā naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अ॒भि क्र॑न्द् अ॒नय॑ गर्भ॒मा धा॑
उ॒द्व॒न्ता परि॑ दी॒या रथे॑न ।
इति॑ सु॒ कर्ष॑ वि॒षितं॑ न्य॒क्षं
स॒मा भ॑वन्तु॒ इति॑ नि॒पादाः ॥
अ॒भि । क्र॑न्द् । अ॒नय॑ । गर्भ॒म् । धा॑ ।
उ॒द्व॒न्ता । परि॑ । दी॒य । रथे॑न ।
इति॑म् । सु॒ । कर्ष॑ । वि॒षितम् । न्य॒क्षम् ।
स॒मा । भ॑वन्तु । उ॒त् । इति॑ । नि॒पादाः ॥

7 abhi kranda; stanáya; gárbham
á dhā;
udanvátā pári diyā ráthēna.
dṛṣṭim sū karṣa viṣitam nī-
śaṁ:
samā bhavantu udvāto nipādāḥ.

Bellow towards us; thunder;
deposit the germ; fly around with
thy water-bearing car. Draw well
thy water-skin unfastened down-
ward: i.e. the heights and valleys
be level.

stanāya : accented as forming a new sentence. *gárbham* : cp. 1 d, *réto dadhāti óṣadhiṣu gárbham*. *dhās* : 2. s. root ao. sb. of 1. *dhā*. *dīyā* : with final vowel metrically lengthened. *dftim* : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. *viṣitam* (from *si tie*) : *untied* so as to let the water run out. *nyāñcam* : predicative : = so that the untied orifice turns downward. *samās* : that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुद्धृत्वा नि विक्ष्व
 स्रद्धन्तां कृत्वा विक्षिताः पुरस्तात् । सिद्ध ।
 घृतेन चावापृथिवीं बुन्धि
 सुप्रपाणं भवत्वध्यायः ॥
 महान्तम् । कोशम् । उत । अथ । नि ।
 स्रद्धन्ताम् । कृत्वाः । विक्षिताः । पुर-
 स्तात् ।
 घृतेन । चावापृथिवीं इति । वि । बुन्धि ।
 सुप्रपाणम् । भवतु । अध्यायः ॥

8 mahāntam kósam úd acā, ní *Draw up the great bucket, pour*
 ṣiñca ; *it down ; let the streams released*
 syāndantām kulyā viṣitāḥ pu- *flow forward. Drench heaven and*
 rāstāt. *earth with ghee ; let there be a good*
 ghṛtēna dyāvāpṛthivī vī undhi ; *drinking place for the cows.*
 suprapāṇām bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. *acā* : metrical lengthening of the final a. *nī ṣiñca* : Sandhi, 67 c. *purāstāt* : according to Sayana *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. *ghṛtēna* : figuratively of rain, because it produces fatness or abundance. *dyāvāpṛthivī* : *Pragṛhya*, but not analysed in the Pada text (cp. i. 35, 1 b). *undhi* : 2. s. ipv. of *ud vet* = *unddhi*. This Pada is equivalent in sense to 7 d. *suprapāṇām* : note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॑र्जन्य॒ कनि॑क्रदत्

स्तन॑यन् हंसि॑ दुष्क॒रतः॑ ।

प्रती॒दं वि॒श्वं मो॒दते॒

यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥

यत् । प॒र्जन्य॒ । कनि॑क्रदत् ।

स्तन॑यन् । हंसि॑ । दुःक॒रतः॑ ।

प्रति॑ । इ॒दम् । वि॒श्वम् । मो॒दते॒ ।

यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyan hámsi duṣkṛtaḥ,
prátidám víśvam modate,
yát kim ca pṛthivyām ádhi.

When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.

yát Parjanya: cp. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát
kim ca: indefinite prn., *whatever* (19 b), explains idám víśvam *this*
world; if a verb were expressed it would be bhásvati.

१० अ॒व॒र्षी॑र्व॒र्षमु॒दु बू॒ गृ॒मा॒या-

क॒र्ध॒न्वा॒न्यत्ति॑त॒वा उ॑ ।

अ॒जो॒जन॒ श्री॒व॒धी॒भो॒ज॒नाय॑ कम्

उ॒त प्र॒जा॒भ्यो॑ऽवि॒दो म॒नी॒षाम् ॥

अ॒व॒र्षी॑ । व॒र्षम् । उ॒त । उ॒ इति॑ । सु॒ ।

गृ॒मा॒य॒ ।

अ॒जः । ध॒न्वा॒नि । अ॒ति॑ऽए॒त॒वै । उ॒ इति॑ ।

अ॒जो॒जनः॑ । श्री॒व॒धीः । भो॒ज॒नाय॑ । कम् ।

उ॒त । प्र॒जा॒भ्यः॑ । अ॒वि॒दः । म॒नी॒षाम् ॥

10 ávarṣīr varṣám: úd u śū gr-
bhāya;

ákar dhánvāni śtietavá u.

ájijana oṣadhīr bhójanāya kám;

utá prajābhyo avido manīṣām.

Thou hast shed rain: now wholly
cease; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food; and thou hast found a hymn
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

āvarṣis : 2. s. s. a. o. of **vṛs**. **u sū** : on the Sandhi see 67 c ; on the meaning of the combination, see under **u** and **sū**, 180. **grbhāya** : this pr. stem is sometimes used beside **grbhñāti**. **ākar** : 2. s. root a. o. of **kṛ**. **āti-etavái** : cp. p. 468, 14 b a. **ājñanas** : cp. 1 d and 4 b. **kám** : see 180. Here we have the exceptional intrusion of a Jagati Pada in a Triṣṭubh stanza (p. 445, f. n. 7). **avidas** : a. a. o. of **vid** find, thou hast found = received. **prajābhyas** : abl., from creatures in gratitude for the bestowal of rain.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (**karambhá**).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-
maiden **Sūryā** as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships **Pūṣan** acts as the messenger of **Sūrya**. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (**vimúco nāpāt**). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (**āghṛṇi**) is one of his exclusive epithets. The name means 'prosperer', as derived from **puṣ**, cause to thrive. The evidence, though not clear, indicates that **Pūṣan** was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : **Gāyatrī**.

१ सं पूषन्विदुषां नय
यो अज्ञसानुशसति ।
य एवेदमिति ब्रवत ॥

सम् । पूषन् । विदुषां । नय ।
यः । अज्ञसा । अनुशसति ।
यः । एव । इदम् । इति । ब्रवत ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédām iti brávat.

*Conjoin us, O Pūṣan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ ससुं पूष्णा गमिमहि
यो गृहं अभिशासति ।
इम एवेति च ब्रवत् ॥

सम् । ऊं इति । पूष्णा । गमिमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत् ॥

2 sām u Pūṣnā gamemahi,
yó grhāñ abhiśāsati,
imá evéti ca brávat.

*We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣnā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūṣan as our guide. grhāñ: that is, the sheds in which our lost cattle are.

३ पूष्णस्यकं न रिष्यति
न कोशोऽव पद्यते ।
नो चस्य व्यथते पविः ॥

पूष्णः । नृक्कम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्य । व्यथते । पविः ॥

3 Pūṣnās cakrām ná riṣyati,
ná kóśó áva padyate;
nó asya vyathate pavīḥ.

*Pūṣan's wheel is not injured, the
well (of his car) falls not down; nor
does his felly waver.*

nó: = ná u, also not; on the Sandhi cp. 24. kóśó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sayana explains cakrām as Pūṣan's weapon, and pavīḥ as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अक्षी हविषाविधुम्
न तं पूषापि मृष्यते ।
प्रथमो विन्दते वसुं ॥

यः । अक्षी । हविषा । अविधत् ।
न । तम् । पूषा । अपि । मृष्यते ।
प्रथमः । विन्दते । वसुं ॥

4 yó asmai haviṣávidhan,
ná tām Pūṣápi mṛṣyate :
prathamó vindate vásu.

*Him who has worshipped him with
oblation Pūṣan forgets not : he is
the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. ápi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पूषा गा अर्वेतु नः ।
पूषा रक्षत्वर्वतः ।
पूषा वार्षं सनोतु नः ॥

पूषा । गाः । अर्वे । एतु । नः ।
पूषा । रक्षतु । अर्वतः ।
पूषा । वार्षम् । सनोतु । नः ॥

5 Pūṣá gá ánu etu naḥ ;
Pūṣá rakṣatu árvataḥ ;
Pūṣá vájaṃ sanotu naḥ.

*Let Pūṣan go after our cows ;
let Pūṣan protect our steeds ; let
Pūṣan gain booty for us.*

ánu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पूषन्न प्र गा इहि
यजमानस्य सुन्वतः ।
अस्माकं सुवतामुत ॥

पूषन् । अणु । प्र । गाः । इहि ।
यजमानस्य । सुन्वतः ।
अस्माकम् । सुवताम् । उत ॥

6 Pūṣann, ánu prá gá ihi
yájamānasya sunvatāḥ,
asmákam stuvatām utá.

*O Pūṣan, go forth after the cows
of the sacrificer who presses Soṃha,
and of us who praise thee.*

ánu prá ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.

ॐ माकिर्नेशुआकीं रिषन्
माकीं सं शारि केवटे ।
अथारिष्टामिरा गहि ॥

माकिः । नेशुत् । माकीम् । रिषत् ।
माकीम् । सम् । शारि । केवटे ।
अथ । अरिष्टामिः । आ । गहि ॥

7 mākīr neśan; mākīm riṣan;
mākīm sām śāri kēvaṭe:
āthāriṣṭābhir ā gahi.

*Let not any one be lost; let it
not be injured; let it not suffer
fracture in a pit: so come back
with them uninjured.*

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of riṣ. śāri: ps. ao. inj. of śr̥ crush. āriṣṭābhis: supply góbbhis.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

8 śṛṇvāntaṃ Pūṣāṇaṃ vayam,
īryam ānaṣṭavedasam,
īśānaṃ rāya īmahe.

*Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.*

ānaṣṭa-vedasam: who always recovers property that has been lost; he is also called ānaṣṭa-paśu: whose cattle are never lost; cp. 1, 2, 5, 6, 7. rāyās: gen. dependent on īśānam (see 202 A a). īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣāṇam: cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिषेम कदा चन ।
खीतारस इह ससि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिषेम । कदा । चन ।
खीतारः । ति । इह । ससि ॥

9 Pūṣan, tāva vraté vayam
ná riṣyema kádā canā:
stotāras ta ihā smasi.

*O Pūṣan, in thy service may we
never suffer injury: we are thy
praisers here.*

Pūṣan tāva: note the Sandhi (40, 2). vraté: that is, while abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason for the hope expressed in a b.

१० परिं पूषा परस्ताद्
धस्ते दधातु दर्शियम् ।
पुनर्नो नष्टमाक्षतु ॥

परिं । पूषा । परस्ताद् ।
हस्तेम् । दधातु । दर्शियम् ।
पुनः । नः । नष्टम् । आ । अक्षतु ॥

10 pári Pūṣā parástād
dhástam dadhātu dákṣiṇam :
púnar no naṣṭám ájatu.

*Let Paṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8).
pári dadhātu : for protection. dhástam = hástam : 54. naṣṭám :
from naś be lost ; cp. ánaṣṭavedasam in 8 b. ájatu : the meaning
of the vb. shows that by the n. naṣṭám *what is lost* cows are
intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्	समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनाना यन्निर्विशमानाः ।	पुनानाः । यन्ति । निर्विशमानाः ।
इन्द्रो वा वज्री वृषभो रराद	इन्द्रः । वाः । वज्री । वृषभः । रराद ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilāsya mā-
dhyāt

punānā yanti āniviśamānāḥ :
Indro yā vajrī vṛṣabhó rarāda,
tā āpo devīr ihā mām avantu.

*Having the ocean as their chief,
from the midst of the sea, purify-
ing, they flow unresting : let those
Waters, the goddesses, for whom
Indra, the bearer of the bolt, the mighty
one, opened a path, help me here.*

samudrā-jyeṣṭhās : that is, of which the ocean is the largest. salilāsya : the aerial waters, referred to as divyās in 2 a, are meant. punānās : cp. pāvakās in c. āniviśamānās : cp. i. 82, 10, where the waters are alluded to as ātiṣṭhantīs and āniveśanās *standing not still* and *resting not*. rarāda : of Indra, it is said elsewhere (ii. 15, 3), vājreṇa khāny atṛṇan nadīnām *with his bolt he pierced channels for the rivers*. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा स्रवन्ति	याः । आपः । दिव्याः । उत । वा । स्रवन्ति ।
खनिर्चिमा उत वा याः स्वयंजाः ।	खनिर्चिमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्था याः सुचयः पावकास्	समुद्रार्थ्याः । याः । सुचयः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yā Āpo divyā utā vā srāvanti *The Waters that come from*
 khañitrimā utā vā yāḥ svayam- *heaven or that flow in channels or*
 jāḥ; *that arise spontaneously, that clear*
 samudrārthā yāḥ śúcayaḥ pa- *and purifying have the ocean as*
 vākās: *their goal: let those Waters, the*
 tā Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1a. khañitrimās: that flow in artificial channels: cp. Īndro yā rarāda in 1c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyeṣṭhāḥ punānā yanti in 1a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये यासाम् । राजा । वरुणः । याति । मध्ये ।
 सत्यावृते चवपञ्चजनानाम् । सत्यावृते इति । चवपञ्चन । जनानाम् ।
 मधुसुतः सुचयो याः पावकाः मधुसुतः । सुचयः । याः । पावकाः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yāsāṃ rāja Váruṇo yāti má- *In the midst of whom King*
 dhye, *Varuṇa goes looking down upon*
 satyāṇṛté avapáśyañ jánānām, *the truth and untruth of men, who*
 madhuścútaḥ śúcayo yāḥ pa- *distil sweetness, clear and purify-*
 vākās: *ing: let those Waters, the god-*
 tā Āpo devīr ihā mām avantu. *desses, help me here.*

Váruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapáśyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyāṇṛté: Pragṛhya (26; cp. p. 437, note 3); accent: p. 457, 10 e. Note that Dvandvas are not analysed in the Pada text. madhuścútas: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो यासु । राजा । वरुणः । यासु । सोमः ।
 विश्वे देवा यासुर्वि मदन्ति । विश्वे । देवाः । यासु । ज्ञर्विम् । मदन्ति ।

वे॒श्वान॒रो या॒स्वपिः प्र॒विष्ट॒स्
ता आ॒पो दे॒वीरि॒ह मा॒मवन्तु ॥

वे॒श्वान॒रः । या॒सु । अ॒पिः । प्र॒विष्टः ।
ताः । आ॒पः । दे॒वीः । इ॒ह । मा॒म् । अ॒वन्तु ॥

† yāsu rājā Várūṇo, yāsu Sómo,
Vísve devā yāsu ūrjam mād-
anti;
vaiśvānaró yāsu Agniḥ prá-
viṣṭas:
tā Ápo devīr ihá mām avantu.

*In whom King Varuṇa, in whom
Soma, in whom the All-gods drink
exhilarating strength, into whom
Agni Vaiśvānara has entered: let
those Waters, the goddesses, help
me here.*

ūrjam : cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás : *belonging to all men*, a frequent epithet of Agni. práviṣṭas : Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt 'Son of Waters' (ii. 35).

MITRÁ-VÁRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyá *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वक्ष्य सुप्रतीकं	उत् । वा॒म् । चक्षुः । व॒क्ष्या । सु॒प्रती॒कम् ।
देवयोरिति सूर्यस्तन्वान् ।	दे॒वयोः । ए॒ति । सू॒र्यः । त॒न्वा॒न् ।
अग्निं यो विश्वा मुवनाग्निं चष्टे	अ॒ग्नि । यः । वि॒श्वा । मु॒वना॒ग्नि । च॒ष्टे ।
स मय्यु मर्त्येष्वामि चिक्षेत् ॥	सः । म॒य्युम् । म॒र्त्येषु । आ । चि॒क्षेत् ॥

1 úd vām cākṣur, Varuṇā, supratīkaṃ

deváyor eti Súrīas tatanván.

abhí yó víśvá bhúvanāni cáṣṭe,

sá manyúm mártīeṣu á ciketa.

Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises, the Sun, having spread (his light); he who regards all beings observes their intention among mortals.

cākṣus: cp. vii. 68, 1, úd u eti . . . Súrīaḥ . . . cākṣur Mitrásya Várūnasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 198, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhí . . . cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 189, 4). In d the caesura irregularly follows the third syllable.

१ प्र वां स मिचावक्ष्यावृतावा	प्र । वा॒म् । सः । मि॒चा॒व॒क्ष्या॒वृ॒ता॒वा ।
विप्रो मन्त्राग्नि दीर्घश्चुदित्यति ।	वि॒प्रः । म॒न्त्रा॒ग्नि । दी॒र्घः । चु॒द॒त्य॒ति ।

यस्य ब्रह्माणि सुक्रतू अवाच
आ यत्क्रत्वा न श्रुदः पुण्ये ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवाचः ।

आ । यत् । क्रत्वा । न । श्रुदः । पुण्ये
इति ॥

2 *prá vām sá, Mitrā-Varuṇāv, Forth for you two, O Mitra-
ṛtāvā Varuṇa, this pious priest, heard
vipro mánmāni dīrghaśrūd afar, sends his hymns, that ye may
iyarti, favour his prayers, ye wise ones,
yásya bráhmāṇi, sukratū, á- that ye may fill his autumns as it
vātha, were with wisdom.
á yát krátvā ná śarādaḥ pr-
náitho.*

iyarti: 3. s. pr. of *ṛ go*. *yásya* . . . *ávāthas* = *yát tásya*
ávāthas: on the sb. with relatives see p. 356, 2. *sukratū*: see
note on *ṛtāvāri*, i. 160, 1 b. The repeated unaccented word in the
Pada text here is not marked with Anudattas because all unaccented
syllables following a Svarita are unmarked. *á prnáithe*: 2. du. sb.
pr. of *prñ fill*. The meaning of *d* is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life'. *śarādas*: *autumns*, not *varṣāṇi rains* (which only
occurs in the AV.), regularly used in the RV. to express years of
life, because that was the distinctive season where the RV. was
composed.

३ प्रोरोर्मिवावक्ष्या पृथिव्याः
प्र दिव ऋष्वारूढतः सुदानू ।
सशो दधाधि ओषधीषु विष्
अधग्यतो अनिमिषं रचमाणा ॥

प्र । उरोः । मिवावक्ष्या । पृथिव्याः ।
प्र । दिवः । ऋष्वारूढतः । सुदानू इति
सुऽदानू ।
सशः । दधाधि इति । ओषधीषु । विष् ।
अधक् । यतः । अनिमिषम् । रचमाणा ॥

3 *prá urór, Mitrā-Varuṇā, pṛthi-
vyāḥ,*

*From the wide earth, O Mitra-
Varuṇa, from the high lofty sky,*

prā divā ṛṣvād bṛhatāḥ, su- O bounteous ones, ye have placed
dānū, your spies that go separately. in
spāsō dadhāthe ōṣadhīṣu vikṣū plants and abodes, ye that protect
fdhag yatō, 'nimiṣam rākṣa- with unwinking eye.
mānā.

urōs : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-ī. sudānū : see note on sukratū in 2c. spāsās : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragrhya (26 b). ōṣadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatās : pr. pt. A. pl. of i go. ānimiṣam : acc. of ā-nimiṣ f. non-winking, used adverbially, to be distinguished from the adj. a-nimiṣā also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसो मित्रस्य वरुणस्य धाम शंस । मित्रस्य । वरुणस्य । धाम ।
मुष्मो रोदसी बद्धधे महित्वा । मुष्मः । रोदसी इति । बद्धधे । महित्वा ।
अयन्मासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।
प्र यज्ञमन्वा वृजने तिरति ॥ प्र । यज्ञमन्वा । वृजनेम् । तिरति ॥

4 śāmsā Mitrāsya Varuṇasya dhā- I will praise the ordinance of
ma : Mitra and Varuṇa : their force
śūṣmo ródasī badbadhe mahitvá. presses apart the two worlds with
áyan māsā áyajvanām avírāḥ ; might. May the months of non-
prā yajñāmanmā vṛjānam tīrāte. sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.

śāmsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. a. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādh (174 a); cp. vii. 23, 8, ví bādhiṣṭa syā ródasī mahitvá he has pressed asunder the two worlds with his might. mahitvá : inst.

(p. 77). áyan: 3. pl. pr. sb. of i go (p. 180). avírās: predicative = *as sonless*; on the accent see p. 455, 10 c a. yajñámanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte: 3. s. sb. pr. of tñ *cross*; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírās in c); cp. prá yé bándhum tirānte, gávyaḥ pñcānto áśvyā maghāni *who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विद्या वृषणाविमा वां अमूरा । विद्या । वृषणौ । इमाः । वाम् ।
 न यासु चिचं ददृशे न यचम् । न । यासु । चिचम् । ददृशे । न । यचम् ।
 द्रुहः सचन्ते अमृता जनांनां द्रुहः । सचन्ते । अमृता । जनांगाम् ।
 न वां निष्णान्यचिते अभूवन् । न । वाम् । निष्णानि । अचिते । अभूवन् ॥

5 ámūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these
 vām, (praises) are for you two, in which
 ná yāsu oitrām dádrśe, ná ya- no marvel is seen nor mystery.
 ksām. Avengers follow the falsehoods of
 drúhaḥ sacante amṛtā jánānām: men: there have been no secrets
 ná vām niṣyāni acite abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take ámūrā to be a du. m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imās *these* (sc. stutáyas). ná oitrām: that is, no deceit or falsehood. dádrśe: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drúhaḥ: the spies of Varuṇa (cp. 3 c). ná niṣyāni: explains c: there is nothing hidden from you. a-cíte: dat. inf. (cp. 167, 1 a).

६ समु वां यच्च मह्यं नमीमिद् सम । ऊं इति । वाम् । यच्चम् । मह्यम् ।
 ऊवे वां मिवावहणा सबाधः । नमःऽभिः ।
 प्र वां मन्थान्यचसे नवानि ऊवे । वाम् । मिवावहणा । सबाधः ।
 कृतानि ब्रह्म जुषुषन्निमानि ॥ प्र । वाम् । मन्थानि । अचसे । नवानि ।
 कृतानि । ब्रह्म । जुषुषन् । इमानि ॥

- 6 sām u vām yajñām mahayam With reverence I will consecrate
 nāmobhir; for you the sacrifice; I call on you
 huvé vām, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with seal.
 bādhaḥ. (These) new thoughts are to praise
 prá vām mánmāni ṛcāse návāni; you; may these prayers that have
 kṛtāni brāhma juṣṣann imāni. been offered be pleasing.

sām mahayam: 1. s. inj. cs. of mah. huvé: 1. s. pr. Ā. of hū call. sabādhas: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . ṛcāse: dat. inf. from arc praise (see p. 192, b 1; cp. p. 468, notes 2 and 8). návāni: the seers often emphasize the importance of new prayers. brāhma: n. pl.; see 90, p. 67 (bottom) and note 4. juṣṣan: 8. pl. sb. pf. of juṣ (140, 1).

- ७ इयं देव पुरोहितियुवभ्यां इयम् । देवा । पुरःहितिः । युवभ्याम् ।
 यज्ञेषु मित्रावरुणावकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःखा । पिपृतम् । तिरः । नः ।
 यूयं पात स्वस्तिभिः सदा नः । यूयम् । पात । स्वस्तिभिः । सदा । नः ।

- 7 iyām, devā, purōhitir yuvā- This priestly service, O gods, has
 bhyām been rendered to you two at sacri-
 yajñeṣu, Mitrā-Varuṇāv, akāri; fices, O Mitra-Varuṇa. Take us
 viśvāni durgā pipṛtam tiró no. across all hardships. Do ye protect
 yūyām pāta snastibhiḥ sádā us evermore with blessings.
 naḥ.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60); d is the refrain characteristic of the hymns of the Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Maṇḍala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvābhyām: note the difference between this form and yūvabhyām, dat. du. of yūvan youth. Mitrā-Varuṇau: note that in the older parts of the RV. the du. ending au occurs

only within a Pada before vowels, in the Sandhi form of *āv. akāri*: ps. ao. of *kṛ do*. *pīpṛtam*: 2. du. ipv. pr. of *pṛ put across*. *yūyām*: pl., scil. *devās*, because the line is a general refrain addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic *Āditya* or *Āditeya*, son of the goddess *Aditi*. His father is *Dyaus* or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*śyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrā*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvā-karman*) is once applied to him. By his greatness he is the divine priest (*asurya purōhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name *Sūrya* is a derivative of *svār light*, and cognate with the Avestic *hware sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre : Tristubh.

१ उद्धेति सुभगो विश्वचक्षाः

साधारणः सूर्यो मानुषायाम् ।

वसुभिर्मित्रस्य वरुणस्य देवस्य

धर्मेव यः समविव्यक्तमसि ॥

उत् । कं इति । एति । सुऽभगः । विद्मऽ

वृथाः ।

साधारणः । सूर्यः । मानुषाणाम् ।

पशुः । मित्रस्य । वरुणस्य । देवः ।

धर्मऽद्वय । यः । सम्ऽअविर्व्यक्त । तमांसि ॥

1 úd u eti subhāgo viśvācakaṣṣāḥ
śādhāraṇaḥ Śūrio mānuṣāṇām,
cākṣur Mitrāsya Vāruṇasya
devās,
cārmeva yāḥ samāvivyak tā-
māmsi.

*Up rises the genial all-seeing
Sun, common to all men, the eye
of Mitra and Varuṇa, the god who
rolled up the darkness like a
skin.*

visvácakṣas: cp. urucákṣas in 4 a; on the accentuation of these two words cp. p. 454, 10 and p. 455, 10 ca. **cákṣus:** cp. vii. 61, 1. **sam-ávivyak:** 3. s. ipf. of *vyao extend*. **cárma iva:** cp. iv. 13, 4, **raśmāyaḥ Sūriasya cārmevāvādhus támō apsū antāḥ** *the rays of the sun have deposited the darkness like a skin within the waters.*

१ उद्धेति प्रसवीताः जनाङ्गां

महान्केतुरर्णवः सूर्यस्य ।

समानं चक्रं पर्याविवृत्सन्

यदेतथो वहति धूर्षु युक्तः ॥

उत् । ॐ इति । एति । प्रऽसविता । अर्जा-

नाम ।

महाण् । केतुः । अर्णवः । सूर्यस्य ।

समानं । चक्रम् । परिऽआविर्बृत्सन् ।

यत् । एतद्गः । वहति । धूःसु । युक्तः ।

2 úd u eti prasavitā jánānām
mahān ketúr arṇavāḥ sūriasya,
samānām cakrām pariāvivṛtsan,
yad itasó váhati dhūrsú yuktāḥ.

*Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etasá, yoked to
the pole, draws.*

prasavitā : with metrically lengthened *i* (cp. p. 440, 4) for **prasavitā** as restored by the Padapāṭha; cp. 4 c, **jānāḥ Sūryeṇa prāsūtāḥ**. **samānām** : *uniform*, with reference to the regularity of the sun's course. **cakrām** : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. **paryāvivṛtsan** : ds. of **vṛt** *turn*; cp. p. 462, 13 a. **Ētaśās** : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, **saptā yujjanti rātham ékacakram, ékō áśvo vahati saptánāmā** *seven yoke the one-wheeled car, one steed with seven names draws it*. **dhūrṣú** : the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसांमुपस्थाद् विभ्राजमानः । उषसाम् । उपऽस्थात् ।
 रेभेर्देव्यनुमन्मानः । रेभेः । उत् । एति । अनुमन्मानः ।
 एष मे देवः सविता चक्षुद् एषः । मे । देवः । सविता । चक्षुद् ।
 यः समानं न प्रमिनाति धाम ॥ यः । समानम् । न । प्रऽमिनाति । धाम ॥

३ vibhrajamāna uṣāsām upāsthāḍ *Shining forth he rises from the*
 rebhāir ūd eti anumadyāmānaḥ. *lap of the dawns, greeted with*
 eṣā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*
 yāḥ samānām ná pramināti dhā- *to me god Savitṛ who infringes not*
 ma. *the uniform law.*

cachanda : here the more concrete god Sūrya is approximated to Savitr (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (**prasavitā**, **prāsūtās**) specially applicable to Savitr. **ná pramināti** : cp. what is said of Dawn in i. 123, 9, **ṛtāsya ná mināti dhāma** *she infringes not the law of Order*.

४ दिवो वृक्ष उर्वचसा उदेति दिवः । वृक्षः । उर्वचसाः । उत् । एति ।
 दूरेर्चर्यस्वरिषीर्भाजमानः । दूरेर्चर्यः । तरिषिः । भाजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
 अयस्त्रयीणि ह्ययवस्त्रयांसि ॥ अयन् । अयीनि । ह्ययवन् । अयांसि ॥

- 4 divó rukmá urnoákṣā úd eti, *The golden gem of the sky, far-*
 dūrēarthas tarāṇir bhrāja- *seeing rises, whose goal is distant,*
 mānaḥ. *speeding onward, shining. Now*
 nūnām jānāḥ Sūriṇa prāsūtā *may men, aroused by the Sun,*
 āyann ārthāni, kṛṇāvann ā- *attain their goals and perform their*
 pāṃsi. *labours.*

divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá údītā vy ādyant
like a golden gem of the sky he has shone forth at sunrise; and
 v. 47, 3, mādhye divó nīhitaḥ pśnir āsmā *the variegated stone*
set in the middle of the sky. dūrēarthas : Surya has far to travel
 before he reaches sunset. āyan : 3. pl. pr. sb. of i go. ārthāni :
 note that this word is always n. in the RV. except in two hymns
 of the tenth book, in which it is m. kṛṇāvan : 3. pl. pr. sb. of kṛ
 do ; accented because beginning a new sentence (p. 465, 18 a).

- ५ यवा चक्रुर्मृता गातुमक्षी यच । चक्रुः । अमृताः । गातुम । अक्षी ।
 क्षेनो न दीयन्नन्वेति पाथः । क्षेनः । न । दीयन् । अन् । एति । पाथः ।
 प्रति वां सूर उदिति विधेम प्रति । वाम् । सूरै । उत इति । विधेम ।
 नमोभिर्मिवावद्योत ह्वीः ॥ नमः । मिः । वावद्यो । उत । ह्वीः ॥

- 5 yātrā cakrúr amṛtā gātúm *Where the immortals have made*
 asmai, *a way for him, like a flying eagle*
 āyenó ná díyann ānu eti pá- *he follows his path. To you two,*
 thaḥ. *when the sun has risen, we would*
 prāti vām, sūra údite, vidhema *pay worship with adorations, O*
 nāmobhir Mitrá-Varuṇotá ha- *Mitra-Varuna, and with offerings.*
 vyáñḥ.

yātrā : the final vowel metrically lengthened. amṛtās : various
 gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
 made paths for the sun. prāti to be taken with vidhema. sūra
 údite : loc. abs. (205 b).

- ६ नू मिचो वद्यो अर्यमा नत् नु । मिचः । वद्यः । अर्यमा । नः ।
 ऋने तोवाय वरिवो दधनु । ऋने । तोवाय । वरिवः । दधनु ।

सुगा नो विश्वा सुपथानि सन्तु सुगा । नः । विश्वा । सुपथानि । सन्तु ।
 धूयं पात स्वस्तिभिः सदा नः ॥ धूयम् । पात । स्वस्तिभिः । सदा । नः ॥

6 *nū* Mitró Váruṇō Aryamā nas *Now may Mitra, Varuna, and*
tmāne tokāya vārivo dadhantu : Aryaman grant wide space to us
sugā no víśvā supáthāni santu. ourselves and to our offspring.
yūyām pāta suastibhiḥ sádā Let all our paths be fair and easy
naḥ. to traverse. Do ye protect us ever-
more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only *nū* occurs as the first word of a sentence, never *nú* (p. 238); the Pada text always has *nú*. *tmāne*: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while *ātmán* is only just beginning to be thus used in the RV. (115 b a) and later supplants *tanū* *body* altogether. *dadhantu*: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of *dadhātu*. *sugā*: lit. *may all* (paths) *be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*aśv-in* *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hiraṇya-vartani*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *daśrá won-*
derous and *násatya true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartia), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āsvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvastṛ's daughter Saranyú (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Āsvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āsvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āsvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āsvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Āsvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Āsvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Āsvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑र॒वसो॑ न॒ग्निर्हृ॑ति	अप॑ । स्वसुः । उ॒वसः॑ । नक् । जि॒हीति॑ ।
रि॒णक्ति॑ कृ॒ष्णीर॑रु॒षाय॑ पन्था॒म् ।	रि॒णक्ति॑ । कृ॒ष्णीः । अ॒रु॒षाय॑ । पन्था॒म् ।
अ॒श्वा॒मघा॑ गो॒मघा॑ वा॒ ऊ॒वेम॑	अ॒श्वा॒मघा॑ । गो॒मघा॑ । वा॒म् । ऊ॒वेम॑ ।
दिवा॑ न॒क्तं श॑र॒मस्म॑वु॒योत॑म् ॥	दिवा॑ । न॒क्तम् । श॑र॒म् । अ॒स्यत् । यु॒योत॑म् ॥

1 āpa svásur Uṣásō Nág jihīte :	<i>Night departs from her sister</i>
riṇákti kṛṣṇír aruṣāya pánthām.	<i>Dawn. The black one yields a</i>
āsvāmaghā, gómaghā, vāṃ hu-	<i>path to the ruddy (sun). O ye that</i>
vema :	<i>are rich in horses, rich in cows,</i>
dīvā náktam śárum asmád yu-	<i>on you two we would call : by day</i>
yotam.	<i>and night ward off the arrow</i>
	<i>from us.</i>

Nák (N. of nās) : this word occurs here only. āpa jihīte : 8. a. Ā. from 2. hā. Uṣásas : abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svāsā svásre jyāyasyai yónim āraik *the (one) sister has yielded her place to her greater sister* (i. 124, 8); and their names are often joined as a dual divinity, náktosāsā. The hymn opens thus because the Āsvins are deities of the early dawn. kṛṣṇís (dec., p. 87) : night ; cp. i. 113, 2, svetyā āgād āraig u kṛṣṇā sádanāni asyāḥ *the bright one has come ; the black one has yielded her abodes to her*. riṇákti : 8. s. pr. of ric *leave*. aruṣāya : to the sun ; cp. i. 113, 16, āraik pánthām yátave sūryāya *she has*

yielded a path for the sun to go. pānthām: on the dec. see 97, 2 a. gómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárum: *the arrow* of death and disease; for the Ásvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu separate*, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

- १ उपायातं दाशुषे मर्त्याय
रथेन वाममश्विना वहन्ता ।
युयुतमश्चदनिराममीवां
दिवा नक्तं माध्वी चासीथां नः ॥
- उप॒आ॒या॒तम् । दा॒शु॒षे । म॒र्त्या॒य ।
र॒थे॒न । वा॒मम् । अ॒श्वि॒ना । व॒ह॒न्ता ।
यु॒यु॒त॒म॒श्च॒द॒नि॒रा॒म॒मी॒वा॒म् ।
दि॒वा । न॒क्त॒म् । मा॒ध्वी॒ र॒ति॒म् । चा॒सी॒था॒म् ।
नः ॥

- 2 upāyātam dāśúṣe mártiāya
ráthena vāmám, Ásvinā, váh-
antā.
yuyutám asmád ánirām ámī-
vām:
divā naktám, mādhwī, trāsī-
thām nah.
- Come hither to the aid of the
pious mortal, bringing wealth on
your car, O Ásvins. Wurd off
from us languor and disease:
day and night, O lovers of honey,
may you protect us.*

upa-á-yātam: 2. du. ipv. of yā go; on the accent see p. 469, 20 A a a. mādhwī: an epithet peculiar to the Ásvins. trāsīthām: 2. du. Ā. s so. op. of trā protect (143, 4); irregularly accented as if beginning a new sentence.

- ३ आ वां रथमवमस्यां जुष्टौ
सुखायवो वृषणो वर्तयन्तु ।
स्वूमगमसिमृतयुग्मिरश्चै
आश्विना वसुमनं वहधाम ॥
- आ । वा॒म् । र॒थ॒म् । अ॒व॒म॒स्या॒म् । वि॒
जु॒ष्टौ ।
सु॒ख॒ाय॒वो॒ । वृ॒ष॒णो॒ । वर्त॑यन्तु ।
स्वू॒म॒ग्म॒सि॒मृ॒त॒यु॒ग्मि॒र॒श्चै॒
आ॒श्वि॒ना॒ । व॒सु॒म॒न॒म् । व॒ह॒धाम् ॥

- 3 á vām rátham avamásyām víu-
ṣṭau
sumnāyávo vṛṣaṇo vartayantu.
- Let your kindly stallions whirl
hither your car at (this) latest day-
break. Do ye, O Ásvins, bring it*

syūmagabhastim ṛtayūgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Aśvinā, vāsumantaṃ vahethām. *laden with wealth.*

avamāsyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is
 metricaly lengthened in the second syllable, but, when this word
 occupies another position in the Pāda, the short vowel remains.

४ यो वा रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्दुरो वसुमौ उसयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्वा उप यातम् त्रिवन्दुरः । वसुमान् । उसयामा ।
 अमि यद् विष्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्वा । उप । यातम् ।
 अमि । यत् । वाम् । विष्वप्स्यः । जि-
 गाति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vāsumāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 á na ená, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhí yád vām víśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsumān: Sandhi, 89. á
 úpa yātam: p. 468, 20 a; cp. note on upayātam in 2 a. ená:
 p. 108. yád: p. 857. vām: ethical dat. víśvápsnyas: the
 meaning of this word being doubtful, the sense of the whole Pāda
 remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
 the ind.

५ युवं अवांनं वरसोऽमुसुतं युवम् । अवांनम् । वरसः । अमुसुतम् ।
 नि पेदवं ऊहधुरामुमसम् । नि । पेदवं । ऊहधुः । आमुम् । अमम् ।
 निरंहससमसः सार्तमचिं निः । अंहसः । तमसः । सार्तम् । अचिम् ।
 नि जाहुवं शिधिरे धातमनः ॥ नि । जाहुवम् । शिधिरे । धातम् । अन्-
 रिति ॥

5 yuvám Cyávānam jaráso 'mu- muktaṃ, ní Pedáva ūhathur áśúm áś- vam; nir ámhasas támasaḥ spartam Átriṃ, ní Jāhuṣám áithiré dhātam antāḥ.	<i>Ye two released Cyavana from old age, ye brought a swift horse to Pedu; ye rescued Atri from distress and darkness; ye placed Jahuṣa in freedom.</i>
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yuvám: note that this is the nom., yuvān being the acc.: p. 105. Cyávāna is several times mentioned as having been rejuvenated by the Ásvins. jaráśas: abl. (p. 316 b). amumuktaṃ: ppf. of muc (140, 6, p. 158). ní ūhathur: 2. du. pf. of vah. Pedáve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Ásvins. niḥ spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Ásvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमंश्चिना गीर् इमां सुवृक्तिं वृषणा जुषेधाम । इमा ब्रह्माणि युवयून्मग्न यूयं पात स्वस्तिभिः सदा नः ॥	<i>इयम् । मनीषा । इयम् । अश्चिना । गीः । इमाम् । सुऽवृक्तिम् । वृषणा । जुषेधाम् । इमा । ब्रह्माणि । युवऽयूनि । अगमन् । यूयम् । पात । स्वस्तिभिः । सदा । नः ॥</i>
--	--

6 iyám manīṣā, iyám, Ásvinā, gīr. imám suvr̥ktiṃ, vṛṣaṇā, juṣe- thām. imā brāhmāṇi yuvayūni agman. yūyám pāta suastibhiḥ sādā naḥ.	<i>This is my thought, this, O Ásvins, my song. Accept gladly this song of praise, ye mighty ones. These prayers have gone addressed to you. Do ye protect us evermore with blessings.</i>
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manīṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gīr: 82. **agman**: √. pl. root **ao.** of **gam** (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Ásvins. On **d** see note on vii. 61, 6.

VĀRUṆA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyā occult power*; the epithet *māyín crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun: he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhr̥tāvratā whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāśās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek οὐρανός *sky*. In any case, the word appears to be derived from the root वृ *cover* or *encompass*.

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वंख महिना जनुंवि	धीरा । तु । ख । महिना । जनुंवि ।
वि यस्तस्य रोदसी चिदुर्वी ।	वि । यः । तस्य । रोदसी रति । चित् ।
प्र नाकमृष्वं नुगुदे बृहन्	उर्वी रति ।
द्विता नचचं प्रप्रचत् मूम ।	प्र । नाकम् । ऋष्वम् । नुगुदे । बृहन्म् ।
	द्विता । नचचम् । प्रप्रचत् । च । मूम ।

1 dhīrā tú asya mahinā janūṃsi,
vi yās tastāmbha ródasī cid
urvī.

*Intelligent indeed are the genera-
tions by the might of him who has
propped asunder even the two wide*

prá nákam ṛṣvám nunude brh- *worlds. He has pushed away the*
 ántam, *high, lofty firmament and the day-*
 dvitá nákṣatram; papráthac ca *star as well; and he spread out*
 bhúma. *the earth.*

dhírā: cp. 7 c, ácetaṣad acítah; and vii. 60, 6, acetásam cio
 citayanti dáksaiḥ *they with their skill make even the unthinking think.*
 asya = Varuṇasya. mahinā = mahimná (see 90, 2, p. 69). Varuṇa
 (as well as other gods) is several times said to hold apart heaven and
 earth (e. g. vi. 70, 1), which were supposed to have originally been
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2
 of Viṣṇu: úd astabhñā nákam ṛṣvám brhántam *thou didst prop up*
the high lofty firmament. nákam: means the *vault of heaven*; there
 is nothing to show that it ever has the sense of *sun* which Sayana
 gives it here. Sayana also makes the verb nunude, though unaccented,
 depend on the relative in b; c is, however, equivalent to a relative
 clause (cp. ii. 12, 5 b. 8 d). nákṣatram: in the sing. this word
 regularly refers to the sun, in the pl. to the stars. Varuṇa and other
 gods are often said to have raised the sun to, or to have placed it
 in, heaven. dvitá: *doubly* to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthat: ppf. of prath (140, 6); accented because it begins a
 new sentence. bhúma: note the difference between bhūman n.
earth and bhūmán m. *multitude* (p. 259).

१ उत स्वयां तन्वांश्च सं वदे तत् । उत । स्वयां । तन्वां । सम । वदे । तत् ।
 कदा न्वर्जवर्षणे सुवानि । कदा । नु । अन्तः । वर्षणे । सुवानि ।
 किं मे हव्यमहृणानो जुषेत । किम् । मे । हव्यम् । अहृणानः । जुषेत ।
 कदा मृळीकं सुमना अभि ख्यम् ॥ कदा । मृळीकम् । सुमनाः । अभि ।
 ख्यम् ॥

2 utá sváyā tanūā sām vade tát : *And I converse thus with myself:*
 kadā nú antár Varuṇe bhu- *'when, pray, shall I be in com-*
 vāni ? *munion with Varuṇa? What obla-*
 kīṃ me havyám áhṛṇāno juṣeta? *tion of mine would he, free from*
 kadā mṛṇíkām sumánā abhí *wrath, enjoy? When shall I, of*
 khyam ? *good cheer, perceive his mercy ?'*

sváyā tanvā: *with my own body = with myself* (cp. p. 450, 2b).
 nv āntār; *loc. cit.* Note that when a final original r appears in the
 Samhitā text, it is represented by Visarjanīya only in the Pada text;
 on the other hand, antāh in vii. 71, 5 appears as antār iti; *within*
Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū *be*.
 khyam: 1. s. inj. a ao. of khyā.

३ पृच्छे तदेनो वरुण दिदृक्षु- पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
 पो एमि चिकितुषो विपृच्छम् । उपो इति । एमि । चिकितुषः । विपृच्छम् ।
 समानमिमे कवयश्चिदाङ्ग- समानम् । इत् । मे । कवयः । चित् । आङ् ।
 अयं ह तुभ्यं वरुणो ह्यीति ॥ अयम् । ह । तुभ्यम् । वरुणः । ह्यीति ॥

३ prāhé tād éno, Varuṇa, di- I ask about that sin, O Varuṇa,
 dīkṣu; with a desire to find out; I ap-
 úpo emi cikitúṣo vipřcham; proach the wise in order to ask;
 samānām in me kaváyāś cid the sages say one and the same
 āhur: thing to me: 'this Varuṇa is wroth
 ayām ha túbhyam Váruṇo hř- with thee.'
 nīte.

prāhé: 1. s. pr. ind. Ā. of prach *ask*. didīkṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didīś, a very
 improbable formation = *among those who see*; also as N. s. of a da.
 adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didīkṣur (úpo) = *desirous of seeing* (i. e. *finding out*). It is probably
 best, following the Padapāṭha, to take the word as n. of the da. adj.
 used adverbially (with adv. shift of accent) = *with a desire to see*, i. e.
find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit
perceive. vi-přcham acc. inf. (167, 2 a). hřnīte: 8. s. pr. Ā. of hř
be angry; w dat. (200 l).

४ विमानं आस वरुण ज्येष्ठं किम् । आनः । आस । वरुण । ज्येष्ठम् ।
 चत्स्रोतारं विषोससि सखायम् । चत् । स्रोतारम् । विषोससि । सखायम् ।

प्र तर्हि वोचो हूळम सधावो प्र। तत्। मे। वोचः। कुः। इम। सधावः।
 एवं त्वानिना नमसा तुर इयाम् ॥ अवं। त्वा। चनिनाः। नमसा। तुरः।
 इयाम् ॥

4 kīm āga āsa, Varuṇa, jyēṣṭham *What has been that chief sin,*
 yāt stotāraṃ jīghāṃsasi sākḥā- *O Varuṇa, that thou desirest to*
 yam? *slay thy praiser, a friend? Pro-*
 prá tán me voco, dūlabha sva- *claim that to me, thou that art hard*
 dhāvo : *to deceive, self-dependent one : thee*
 āva tvānenā nāmasā turāṇiyām. *would I, free from sin, eagerly*
appease with adoration.

jyēṣṭham = jyāiṣṭham, to be pronounced as a trisyllable (15, 1 f).
 yāt : *that* as a c.j. (p. 242). jīghāṃsasi : ds. of *han* *slay*. prá vocas :
 inj. ao. of *vac* *say*. dūlabha : 49 c. turāṇiyām = turāṇ iyām (op.
 of i go), to be pronounced, with irr. secondary contraction (cp. 22 a ;
 48 a), as turéyām. āva to be taken with iyām (cp. 5 a-c).

५ अवं द्रुग्धानि पित्र्या दृजा नो अवं। द्रुग्धानि। पित्र्या। दृज। नः।
 एव या वयं चक्षमा तनूभिः। अवं। या। वयम्। चक्षम। तनूभिः।
 अवं राजन्यस्तृपं न तायुं अवं। राजन्। पम्। तृपम्। न। तायुम्।
 दृजा वत्सं न दाम्नी वसिष्ठम् ॥ दृज। वत्सम्। न। दाम्नीः। वसिष्ठम् ॥

6 āva drugdhāni pītriā sṛjā no, *Set us free from the misdeeds*
 āva yā vayāṃ cakṣmā tanū- *of our fathers, from those that we*
 bhiḥ. *have committed by ourselves. Re-*
 āva, rājan, paśutṛpaṃ nā tā- *lease Vasiṣṭha, O King, like a*
 yūṃ, *cattle-stealing thief, like a calf from*
 sṛjā, vatsāṃ nā dāmno, Vāsi- *a rope.*
 ṣṭham.

āva sṛjā (metrically lengthened final, also in d) : note the different
 construction in a : acc. of object and dat. of prs.; and in c d : acc. of
 pra. and abl. of that from which V. is set free. drugdhāni : pp.

of *druh*. *cakṛmā*: metrical lengthening of final vowel *tantūbhus*: in the sense of a ref. prn. *avā srjā*: i.e. from *sin tāyūm*. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, mumócata stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound. dámnas*: distinguish *dāman* n. *bond* and *dāman* n. *act of giving* from *dāmán* m. *giver* and *gift*,

६ न स खो दक्षो वरुण धृतिः सा	न। सः। खः। दक्षः। वरुण। धृतिः। सा।
सुरा मनुर्विभीदको अचित्तिः।	सुरा। मनुः। वि॒भोद॑कः। अचित्तिः।
अस्ति ज्ञायाम्कनीयस उपरि	अस्ति। ज्ञायान्। कनीयसः। उप॒रि॒।
स्वप्नश्चेदनुतस्व प्रयोता ॥	स्वप्नः। च॒न। इत्। अनु॑तस्व। प्र॒यो॒ता ॥

6 ná sá svó dákṣo, Varuṇa, dhrú-
tiḥ sâ :
sūrā manyūr vibhídako ácittih;
ásti jyáyān káníyasa upārē;
svápnas canéd ánṛtasya pra-
yotâ.

*It was not my own intent, O
Varuṇa, it was seduction: liquor,
anger, dice, thoughtlessness; the
elder is in the offence of the younger;
not even sleep is the warder off of
wrong.*

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhrúti*: from the root *dhrū* = *dhrv* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhrú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádhr-ṣata svayām eté vácobhir ṛjūyaté vṛjināni bruvántaḥ these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of *dhrúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upārē*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*ṛ go*). The cd. *vb. úpa ṛ* occurs two or three times, e.g. AV. vii. 106, 1: *yád ásmṛti cakṛmā kim cid, upārimā cāraṇe if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāh . . . prasavé . . . āsi bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* prayotā: this word might be derived from *pra + yu join* or *pra + yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. canā then would have the original sense of *not even* (pp. 229-30). svāpnas: i. e. by producing evil dreams.

- ७ अरं दासो न मीन्द्रुषे कराख- अरम् । दासः । न । मीन्द्रुषे । कराखि ।
इ देवाय भूर्ययेऽनागाः । अहम् । देवाय । भूर्यये । अनागाः ।
अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।
गृत्से राये कवितरो जुनाति ॥ गृत्सेम् । राये । कवितरः । जुनाति ॥

- 7 āram, dāsó ná, mīṇḍhúṣe karāṇi I will, like a slave, do service
ahám devāya bhūryāye ānāgāḥ. sinless to the bounteous angry god.
ācetaṇad acito devó aryó; The noble god made the thoughtless
gṛtsam rāyē kavitaro junāti. think; he, the wiser, speeds the
experienced man to wealth.

mīṇḍhúṣe: dat. s. of mīḍhvāms. karāṇi: 1. s. sb. root ao. of kṛ do; to be taken with the adv. āram (p. 313, 4). ācetaṇat: see cit. gṛtsam: even the thoughtful man Varuna with his greater wisdom urges on. rāyē: final dat. (of rái), p. 314, 2. junāti: 3. a. pr. of jū speed.

- ८ अयं सु तुभ्यं वक्ष्य स्वधावो अयम् । सु । तुभ्यम् । वक्ष्य । स्वधावः ।
इदि सोम उपश्रितचिदसु । इदि । सोमः । उपश्रितः । चित् । असु
शं नः चेमे शम् योगे नो असु शम् । नः । चेमे । शम् । छं इति । योगे ।
धूयं पात स्वस्मिनिः सदा नः ॥ नः । असु ।
धूयम् । पात । स्वस्मिनिः । सदा । नः ॥

- 8 *ayám sú túbhyam, Varuṇa sva-* *Let this praise be well impressed*
dhāvo, *on thy heart, O self-dependent*
hr̥dī stóma úpaśritaś cid astu. Varuṇa. Let us have prosperity
śám naḥ kṣéme, śám u yóge nō in possession, prosperity also in
astu. acquisition. Do ye protect us ever-
yūyám pāta suastíbhīḥ sádā naḥ. more with blessings.

túbhyam : dat. of advantage (p. 814, B 1). *astu naḥ* : p. 820 f.
 On d see note on vii. 61, 6.

MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

- | | |
|-------------------------|-----------------------------|
| १ संवत्सरं शश्याना | संवत्सरम् । शश्यानाः । |
| ब्राह्मणा व्रतचारिणः । | ब्राह्मणाः । व्रतचारिणः । |
| वाचं पर्जन्यजिन्वितां | वाचम् । पर्जन्यजिन्वितां । |
| प्र मण्डूकां अवादिषुः ॥ | प्र । मण्डूकाः । अवादिषुः ॥ |

- 1 *saṃvatsarām śaśayānā* *The frogs having lain for a year,*
brāhmaṇā vratacārīṇaḥ, like Brāhmins practising a vow,
vācam Parjanya-jinvitām have uttered forth their voice roused
prā maṇḍūkā avādiṣuḥ. by Parjanya.

saṃvatsarām : acc. of duration of time (197, 2). *śaśayānās* : pf. pt. *Ā.* of *śī* lie (p. 155, f. n. 1). *brāhmaṇās* : i. e. like Brahmins. *vratacārīṇas* : i. e. *practising a vow* of silence. *Parjanya-jinvitām* : because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. *avādiṣuḥ* : iṣ a. of *vad* (145, 1).

१ दिव्या आपो अभि यदेनमायन्
 इति न शुष्कं सरसी शयानम् ।
 गवामहं न मायुर्वत्तिनीनां
 मण्डूकानां वपुश्चा समेति ॥

दिव्याः । आपः । अभि । यत् । एनम् ।
 आयन् ।
 इतिम् । न । शुष्कम् । सरसी इति ।
 शयानम् ।
 गवाम् । अहं । न । मायुः । वत्तिनीनाम् ।
 मण्डूकानाम् । वपुः । अथ । सम । एति ॥

३ divyā āpo abhī yād enam āyan,
 dīṭim ná śúṣkaṃ, sarasī śáyā-
 nam,
 gávām áha ná māyūr vatsínī-
 nām,
 maṇḍūkānām vagnūr átrā sám
 eti.

*When the heavenly waters came
 upon him lying like a dry leather-
 bag in a lake, then the sound of the
 frogs unites like the lowing of cows
 accompanied by calves.*

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the
 sing. maṇḍūkāḥ in 4 c used collectively. āyan: ipf. of i (p. 180).
 sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-
 up lake is doubtless meant. gávām: 102, 2; p. 458, c. 1. átrā
 (metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीनिर्गो उग्रतो अभ्यवर्षीत्
 तृष्यावतः प्रावृष्यागतायाम् ।
 अस्खलीकृत्वा पितरं न पुत्रो
 अन्यो अन्यमुप वदन्तमेति ॥

यत् । ईम् । एनाम् । उग्रतः । अभि ।
 अवर्षीत् ।
 तृष्यावतः । प्रावृषि । आगतायाम् ।
 अस्खलीकृत्वा । पितरम् । न । पुत्रः ।
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

४ yād im enāñ uśatō abhy ávar-
 ṣīt
 tṛṣyāvataḥ, prāvṛṣi āgatāyām,
 akhkhalikṛtyā, pitāraṃ ná pu-
 trō,
 anyō anyām ūpa vādantam eti.

*When he has rained upon them
 the eager, the thirsty, the rainy
 season having come, one with a
 croak of joy approaches the other
 while he speaks, as a son (ap-
 proaches) his father.*

Im : see p. 220, 2. uśātās (pr. pt. A. pl. of uśā *desire*) : *longing* for rain. āvaraṣit : iṣ ao. of vṛṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliḥkṣtyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkas.

- ४ अन्यो अन्यमनु गृभ्यातिनोद्
 अपां प्रसर्गे यदमन्दिषाताम् ।
 मण्डूको यदमिवृष्टः कनिष्कन्
 पुत्रिः संपृङ्गे हरितेन वार्चम् ॥
- अन्यः । अन्यम् । अनु । गृभ्याति । एनोः ।
 अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।
 मण्डूकः । यत् । अमिवृष्टः । कनिष्कन् ।
 पुत्रिः । सम्ऽपृङ्गे । हरितेन । वार्चम् ॥

- 4 anyō anyām ānu gr̥bhñāti enor, One of the two greets the other
 apām prasargé yád āmandiṣā- when they have revelled in the dis-
 tām. charge of the waters. When the
 maṇḍūko yád abhivṛṣṭaḥ kán- frog, rained upon, leaps about, the
 iṣkan, speckled one mingles his voice with
 pṛṣṇiḥ sampṛñkté hāritena vá- (that of) the yellow one.
 cam.

enos : gen. du., of *them two* (112 a). gr̥bhñāti : 3. s. pr. of grabh. āmandiṣātām : 3. du. Ā. iṣ ao. of mand *exhilarate*. maṇḍūkas : in a collective sense. kaniṣkan : 3. s. inj. int. of skand *leap* (= kaniṣkandī), see 174 b. Note that this form in the Pada text is kaniṣkan, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yád is rare. sam-pṛñkté : 3. s. Ā. pr. of pṛo *miz*.

- ५ यदेवामन्यो अन्यस्व वार्च
 श्रोतस्त्वं वदति शिषमायः ।
 सर्वं तदेवां समृधेव पर्व
 यत्सुवाचो वदन्नाध्वसु ॥
- यत् । एवाम् । अन्यः । अन्यस्व । वार्चम् ।
 श्रोतस्त्वं इव । वदति । शिषमायः ।
 सर्वम् । तत् । एवाम् । समृधा इव । पर्वम् ।
 यत् । सुऽवाचः । वदन्न । अधि । अपऽसु ॥

- 5 yád eṣām anyō anīāsya vācam, When one of them repeats the
 śāktāsyeva vādati śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samf̥dheva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apsu. *eloquent ye repeat upon the waters.*

eṣām: cp. enos in 4 a. samf̥dhā: the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samf̥dhā: inst. of samf̥dh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana: see p. 125, f. n. 3; change, as often, from 3. pra. to 2. ādhi: 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः गोऽमायुः । एकः । अजऽमायुः । एकः ।
 पृन्निरेको हरित एक एषाम् । पृन्निः । एकः । हरितः । एकः । एषाम् ।
 समानं नाम विधत्ते विष्पाः समानम् । नाम । विधत्तः । विष्पाः ।
 पुष्ट्वा वाचं पिपिसुर्वदन्तः ॥ पुष्ट्वा । वाचम् । पिपिसुः । वदन्तः ॥

6 gómāyur éko, ajámāyur ékaḥ; *One lows like a cow, one bleats*
 p̥śnir éko; hárita éka eṣām. *like a goat; one is speckled, one of*
 samānām nāma bíbhrato ví- *them is yellow. Bearing a common*
 rūpāḥ. *name, they have different colours.*
 purutrā vācam pipísur vād- *In many ways they adorn their*
 antaḥ. *voice in speaking.*

gómāyus: cp. 2 c. p̥śnis, háritas: cp. 4 d. samānām: they are all called frogs, though they have different voices and colours. bíbhratas: N. pl. pr. pt. of bhṛ (p. 132). purutrā: note that the suffix in words in which the vowel is always long in the Samhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipísur: they modulate the sound of their voices (cp. a).

- ७ ब्राह्मणासोऽतिरात्रे न सोमि ब्राह्मणासः । अतिरात्रे । न । सोमि ।
 सरो न पूर्णमभितो वदन्तः । सरोः । न । पूर्णम् । अभितः । वदन्तः ।
 संवत्सरस्य तदहः परि ष्ट संवत्सरस्य । तत् । अहरिति । परि । ष्ट ।
 चत्वर्युक्ताः प्रावृषीणं बभूव ॥ यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

- 7 brāhmaṇāso atirātré ná sóme, *Like Brahmins at the over-night*
 sāro ná pūrṇām abhīto, vād- *Soma sacrifice speaking around as*
 antaḥ, *it were a full lake, ye celebrate that*
 samvatsarasya tād āhaḥ pári *day of the year which, O Frogs, has*
 ṣṭha, *begun the rains.*
 yán, maṇḍūkāḥ, prāvṛṣiṇaṁ ba-
 bhūva.

atirātré : this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sāro ná : *as it were a lake*, a hyperbolic expression for a large vessel filled with Soma. abhītas : 177, 1. pári ṣṭha : lit. *be around, then celebrate*; cp. pári *car go round, then attend upon, honour*; on the Sandhi, cp. 67 c. prāvṛṣiṇaṁ babhūva : *has become one that belongs to the rainy season.*

- ८ ब्राह्मणासोऽसोमिनो वाचमकृत ब्राह्मणासः । सोमिनः । वाचम् । अकृत ।
 ब्रह्मं कृत्वन्तः परिवत्सरीणम् । ब्रह्म । कृत्वन्तः । परिवत्सरीणम् ।
 अध्वर्यवोऽर्चिणः सिध्दिदाना अध्वर्यवः । अर्चिणः । सिध्दिदानाः ।
 आविर्भवन्ति गुह्या न के चित् ॥ आविः । भवन्ति । गुह्याः । न । के । चित् ॥

- 8 brāhmaṇāsaḥ somīno vācam *Soma-pressing Brahmins, they*
 akṛata, *have raised their voice, offering*
 brāhma kṛtvāntaḥ parivatsa- *their yearly prayer. Adhvaryu*
 rīṇaṁ, *priests, heated, sweating, they*
 adhvaryaḥ gharmināḥ siḍvid- *appear; none of them are hidden.*
 ānā,
 āvir bhavanti; gūhiā ná ké cit.

brāhmaṇāsas : ná need not be supplied (as in 1 b), the frogs being identified with priests. sominas : *celebrating a Soma sacrifice*, which expresses much the same as sáro ná pūrṇám abhitaḥ in 7 b. vácam akrata : cp. vādantas in 7 b. akrata : 8. pl. Ā. root ao. of kṛ (148, 1 b). bráhma : with b cp. 7 c, d. gharminas is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. siṣvidánás : pf. pt. Ā. of svid ; note that the cerebralized initial of the root is restored in the Pada text ; cp. kániṣkan in 4 c. āvis : see p. 266, b.

९ देवहितं जुगुप्सुर्द्वादशं देवऽहितम् । जुगुप्सुः । द्वादशं ।
 ऋतुं नरो न प्रमिनन्ति । ऋतुम् । नरः । न । प्र । मिनन्ति । एति ।
 संवत्सरे प्रावृष्यतायां संवत्सरे । प्रावृषि । आऽगतायाम् ।
 तप्ता घ्नीं अश्रुवते विसर्गम् ॥ तप्ताः । घ्नीः । अश्रुवते । विऽसर्गम् ॥

9 devāhitim jugupur dvādaśasya : They have guarded the divine
 ṛtūm náro ná prā minanti eté. order of the twelvemonth : these
 samvatsaré, prāvṛṣi āgatayām, men infringe not the season. In a
 taptā gharṇā aśnuvate visar- year, the rain time having come, the
 gām. heated milk-offerings obtain release.

devāhitim : on the accent see p. 456, 2 a. jugupur : pf. of gup protect. dvādaśasya : note the difference of accent and inflexion between dvādaśa *twelve* (104) and dvādaśā *consisting of twelve, twelfth* (107) ; supply samvatsarāsyā from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa *consisting of twelve months* and caturviṃśā *consisting of twenty-four half-months*. The gen. naturally depends on devāhitim, as being in the same Pada. Prof. Jacobi understands dvādaśasya as the ordinal *twelfth* supplying māśasya *month*, and making it depend on ṛtūm in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-*
nanti : from *mī* *damage* ; cp. 7 c, d. *saṃvatsaré* : cp. 208, 3 a.
prāṇī āgatāyām : loc. abs. as in 3 b. *taptā gharṁāḥ* is meant to
 be ambiguous : *heated milk-pots* with reference to the priests (cp.
adhvaryāvo gharṁiṇaḥ in 8 c) and *dried up cavities* with reference
 to the frogs (cp. *tr̥ṣyāvatas* in 3 b). *asnuvate* (8. pl. A. pr. of *as* *ob-*
tain) *visargām obtain release or discharge*, i. e. the milk-pots are
 emptied (and become cool), and the cavities in which the frogs are
 hidden let them out (and are cooled by the rain), cp. *āvī bhavanti*
 in 8 d.

- 10 गोमायुरदाद्वमायुरदात् गोऽमायुः। अदात्। अजऽमायुः। अदात्।
 पुन्निरदाद्वरितो नो वसूनि। पुन्निरः। अदात्। हरितः। नः। वसूनि।
 गवां मण्डूका ददतः श्रुतानि गवाम्। मण्डूकाः। ददतः। श्रुतानि।
 सहस्रसावे प्र तिरन्त आयुः॥ सहस्रऽसावे। प्र। तिरन्ते। आयुः॥

- 10 *gómāyur adād, ajāmāyur adāt, He that lows like a cow has given*
pṛāṇir adād, dhārīto no vāsūni. us riches, he that bleats like a goat
gāvāṃ maṇḍūkā dādataḥ śa- has given them, the speckled one
tāni, has given them, and the yellow
sahasrasāve prā tiranta āyuh. one. The frogs giving us hundreds
of cows prolong our life in a
thousandfold Soma pressing.

gómāyus &c. (cp. 6 a) : the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādatas* : N. pl. of pr. pt. of *dā* *give* (cp. 156). *sahasrasāve* : loc. of time like *saṃvatsaré* in 9 c ; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 58, 7 d.

VIŚVE DEVĀH

The comprehensive group called *Viśve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāh is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are : 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Ásvins, 9. Mitra-Varuṇa, 10. Āngirasa.

viii. 29. Metre : Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
अञ्जि हिरण्यम् ॥ अञ्जि । अञ्जि । हिरण्यम् ॥

1 babhrúr éko viṣuṇaḥ sūnáro One is brown, varied in form,
yúvā. bountiful, young. He adorns him-
añjī añkte hiraṇyáyam. self with golden ornament.

babhrús : this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇá ruddy, but most often as hári tawny. viṣuṇas : probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā : here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī : cognate acc. (p. 800, 4). añkte : 3. s. Ā. of añj anoint, with middle sense anoints himself. hiraṇyáyam : cp. ix. 86. 43. mádhunā abhí añjate . . hiraṇyapāvā āsu grbhnate they anoint him (Soma) with mead ; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ संसाद द्योतनो योनिम् । एकः । आ । संसाद् । द्योतनः ।
ऽन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā saśāda dyótano, One has, shining, occupied his
antár devéṣu médhiraḥ. receptacle, the wise among the gods.

yónim : the sacrificial fireplace ; cp. iii. 29, 10, ayám te yónir ṛtviyo, yáto jātó árocathāḥ : táṃ jānānn, Agna, ā sída this is thy regular receptacle, born from which thou didst shine : knowing it, Agni,

occupy it. dyótanas: the brightness of Agni is constantly dwelt on. médhiras: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called devó devéṣu médhiraḥ the wise god among the gods.

३ वा॒श्रीमे॒की बि॒मर्ति॑ ह॒स्तं आ॒यसी॑म् वा॒श्रीम् । एकः । बि॒मर्ति॑ । ह॒स्तं । आ॒यसी॑म् ।
अ॒न्तर्दे॒वेषु॑ नि॒ध्रुविः ॥ अ॒न्तः । दे॒वेषु॑ । नि॒ध्रुविः ॥

3 váśīm éko bibharti hásta āya- One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nīdhruviḥ.

váśīm: this weapon is connected elsewhere only with Agni, the Ṛbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Ṛbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: Tváṣṭā... apāsām apástamaḥ... áśīte nūnām paraśūm suāyasām Tvāṣṭr, most active of workers, now sharpens his axe made of good iron. nīdhruvis: strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्र॑मे॒की बि॒मर्ति॑ ह॒स्तं आ॒हि॒तं वज्र॑म् । एकः । बि॒मर्ति॑ । ह॒स्तं । आ॒हि॒तम् ।
तेन॑ वृ॒चाणि॑ जि॒घ्रते ॥ तेन॑ । वृ॒चाणि॑ । जि॒घ्रते ॥

4 vājram éko bibharti hásta áhi- One bears a bolt placed in his
tam: hand: with it he slays his foes.
téna vṛtrāṇi jighnate.

á-hitam: pp. of dhā place; accent, p. 462, 18 b. jighnate: 8. a. pr. Ā. of han slay, see p. 432. vājram: this, as his distinctive weapon, shows that Indra is meant.

५ ति॒ग्ममे॒की बि॒मर्ति॑ ह॒स्तं आ॒युधं॑ ति॒ग्मम् । एकः । बि॒मर्ति॑ । ह॒स्तं । आ॒युधम् ।
मुचि॑रु॒ग्रो जल॑ा॒पमे॒षजः ॥ मुचिः । उ॒ग्रः । जल॑ा॒पमे॒षजः ॥

5 tigṁám éko bibharti hásta āyu- One, bright, fierce, with cooling
dhām, remedies, bears in his hand a sharp
śúoir ugró jálāpabheṣajaḥ. weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46, 1 he is described by the epithets *sthīrādhanvan* *having a strong bow*, *kṣipreṣu* *swift-arrowed*, *tigmāyudha* *having a sharp weapon*, and in vii. 46, 3 his *lightning shaft*, *didyūt*, is mentioned. *ugrās* : this epithet is several times applied to Rudra (cp. ii. 33). *jālāṣa-bheṣajas* : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jālāṣa*, and his hand is described as *jālāṣa* (as well as *bheṣajā*) in ii. 33, 7 ; these terms are applied to no other deity. *b* has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथा एष वेद निधीनाम् ॥
पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathā ékaṣ pīpāya; táskaro One makes the paths prosperous;
yathā like a thief he knows of treasures.
eṣā veda nidhīnām.

pathās : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. *pīpāya* : pf., with lengthened red. vowel, from *pi* (= *pyā*) *make full or abundant* ; cp. vi. 53, 4 : *vī pathó vājasā-taye cinuhi* *clear the paths for the gain of wealth* (addressed to Pūṣan); and x. 59, 7 : *dadātu pūnaḥ Pūṣā pathiām yā suastīḥ* *let Pūṣan give us back the path that is propitious*. *táskaras* : to be taken with *b* ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : *āvīr gūlḥā vāsū karat, suvédā no vāsū karat* *may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. *yathā* : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). *veda* : with gen. (202 A c). *nidhīnām* : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रीणि उरुगायो वि चक्रमे यत्र देवासो मदन्ति ॥
त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi : cognate acc. (p. 800, 4) supply *vikrámaṇāni* (cp. *yāśya urúṣu triṣṭu vikrámaṇeṣu*, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). *urugāyá* : an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). *yátra* : to the place (the highest step) *where* (p. 240) the gods drink Soma (cp. i. 154, 5). *b* has the trochaic variety of the Gayatri cadence (see p. 439, 3 a, a).

c विमिर्द्वा चरत एकया सह विभिः । द्वा । चरतः । एकया । सह ।
प्र प्रवासैव वसतः ॥ प्र । प्रवासा इव । वसतः ॥

8 *vibhīr duā carata, ékayā sahá :* *With birds two fare, together with one woman : like two travellers they go on journeys.*

vibhis : cp. i. 118, 5, *pári vām éśvāḥ patamgá, váyo vahantu aruṣāḥ* let the flying steeds, the ruddy birds, drive you (Aśvins) round. *dvā . . ékayā sahá* : the two Aśvins with their one companion, *Sūryā* ; cp. l. c. ; *á vām rátham yuvatis tiṣṭhad . . , duhitá Sūryasya* the maiden, the daughter of the Sun, mounted your car ; also v. 73, 5 : *á yád vām Sūryá rátham tiṣṭhat* when *Sūryā* mounted your car. *prá vasatas* : they go on a journey in traversing the sky in their car. *pravāsá* : this word occurs here only, apparently in the sense of *one who is abroad on travels* (like the post-Vedic *pravāsin*) ; in the *Sūtras* and in classical Sanskrit it means *sojourn abroad*. Some scholars regard *pravāséva* as irr. contraction for *pravāsám iva* : they travel as it were on a journey.

e सदो द्वा चक्राते उपमा दिवि सदः । द्वा । चक्राते हति । उपमा ।
सम्राजा सर्पिरासुती ॥ दिवि ।
सम्राजा । सर्पिरासुती हति सर्पिः
आसुती ॥

9 *sádo duā cakráte upamá divi :* *Two, as highest, have made for themselves a seat in heaven : two sovereign kings who receive melted butter as their draught.*

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively. cakrāte: 3. du. pf. \bar{A} . of $kṛ$ with middle sense, *make for oneself*. upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त एके महि सामं मन्वत
तेन सूर्यमरोचयन् । अर्चन्तः । एकै । महि । सामं । मन्वत ।
तेन । सूर्यम् । अरोचयन् ॥

10 ārcanta éke máhi sáma man- *Singing, some thought of a great*
vata: *chant: by it they caused the sun to*
tēna sūryam arocayan. *shine.*

ārcantas: singing is characteristic of the Āngirases; e. g. i. 62, 2, sáma yēnā . . ārcanta Āngiraso gā āvindan *the chant by which the Āngirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Āngiraso ná sāmabhiḥ *manifold with chants like the Āngirases*. The Āngirases again are those yā ṛtēna sūryam ārohayān divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Śaṅkara and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yām vāi sūryam Svārbhānuḥ tāmāsā āvidhyad, Átrayas tām ānv avindan *the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: gūlham sūryam tāmāsā . . brāhmaṇā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ sūryasya divi cākṣur ādhāt *Atris placed the eye of the sun in heaven* (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. \bar{A} . (without augment) of man *think*. arocayan: ipf. ca. of roc *shine*.

SOMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indru* the *bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruná*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádrī* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamána* or *punáná flowing clear*. This purified (unmixed) Soma is sometimes called *suddhá pure*, but much oftener *śukrá* or *śúci bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróṇa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*śáir*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the *Rbhus* are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhástha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*páti*) of plants, which also have him as their king; he is a lord of the wood (*vánaspáti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. mādhu, Gk. μέθυ, Anglo-Saxon medu).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root su (= Av. hu) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagati.

१ स्वादोरमश्चि वयसः सुमेधाः	स्वादोः । अमश्चि । वयसः । सुमेधाः ।
स्वाध्वी वरिवोवितरस्व ।	सुऽआध्वः । वरिवोवितस्तरस्व ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । समऽचरन्ति ॥

1 svādór abhaksī váyasah sume- dhāḥ	<i>Wisely I have partaken of the sweet food that stirs good thoughts,</i>
suādhīo varivovíttarasya,	<i>best banisher of care, to which all</i>
vísve yám devá utá mártiāso,	<i>gods and mortals, calling it honey,</i>
mādhu bruvānto, abhī saṃcār- anti.	<i>come together.</i>

ābhaksī: 1. s. *Ā. s* so. of bhaj *share*; with partitive gen. (202 A e).
sumedhās: appositionally, *as a wise man*; svādhyaḥ: gen. of
svādhī (declined like rathī, p. 85, f. n. 4). yám: m. referring to the
n. váyas, as if to sōma. abhī saṃcāranti: p. 469, B a.

२ अन्तश्च प्रागा अदितिर्भवास्व	अन्तरिति । अ । प्र । अनाः । अदितिः ।
अवयाता हरसो देवस्व ।	मवासि ।
इन्द्रविक्स्व सख्यं जुषाणः	अवयाता । हरसः । देवस्व ।
श्रीष्टीव धुरमनु राय स्रध्याः ॥	इन्द्रो रति । इक्स्व । सख्यम् । जुषाणः ।
	श्रीष्टीऽइव । धुरम् । अनु । रायि । स्रध्याः ॥

2 antás ca prágā, Áditir bhavāsi,	<i>If thou hast entered within, thou</i>
avayātá háraso dāiviasya.	<i>shalt be Aditi, appeaser of divine</i>
Índav, Índrasya sakhiām ju- ṣāṇāḥ,	<i>wrath. Mayest thou, O Indā,</i>
Írausṭīva dhúram, ánu rāyá rdhyāḥ.	<i>enjoying the friendship of Indra, like an obedient mare the pole, advance us to wealth.</i>

antás: cp. note on vii. 86, 2 b. **Soma** is here addressed. **prágās**: the Padapāṭha analysis of this as **prá ágāḥ** is evidently wrong, because in a principal sentence it must be **prá agāḥ** (p. 468, 20) or in a subordinate one **pra-ágāḥ** (p. 469, 20 B); here it is the latter, because of **ca = if** (p. 229, 3). **Áditiś**: because Aditi releases from sin (e. g. **anāgāstváṃ no Áditiḥ kṛnotu** *may Aditi produce sinlessness for us*, i. 162, 22); that is, may Soma purify us within. **Indav**: vocatives in **o** are always given as **Pragṛhya** in the Pada text (**o iti**) even though their Sandhi before vowels may be **av** or **a** in the Saṃhitā text; cp. note on ii. 33, 3 b. **śráuṣṭi**: this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé**: this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to **dhúram**; **nas** may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' **ṛdhyās**: root **ao. op.** of **ṛdh** *thrive*.

३ अपामं सोमममृता अभूमा-
गन्धं ज्योतिरविदाम देवान् ।
किं नूनमस्मान्क्षणवदरातिः
किमु धूर्तिरमृतं मर्त्यस्य ॥

अपामं । सोमम् । अमृताः । अभूम ।
अगन्धं । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । क्षणवत् । अरातिः ।
किम् । कुं इति । धूर्तिः । अमृतं । मर्त्यस्य ॥

3 **ápāma sómam**; **amṛtā abhūma**;
áganma jyótir; **ávidāma devān**.
kīṃ nūnám asmán kṛṇavad á-
rātiḥ ?
kīm u dhūrtir, **amṛta**, **mārti-**
asya ?

*We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma**: root **ao. of pā drink**. **abhūma**: root **ao. of bhū become**. **áganma**: root **ao. of gám go**. **jyótis**: acc. of the goal (197 A 1). **ávidāma**: a **ao. of 2. vid find**. **kṛṇavat**: 3. s. pr. sb. of **kṛ do** (p. 184). **amṛta**: Soma.

४ शं नो मव हृद् आ पीत इन्दो
पितेव सोम सूनवे सुशेवः ।
सखेव सख्यं उद्यशंस धीरः
प्र य आयुर्वीवसे सोम तारीः ॥

शम् । नः । मव । हृदे । आ । पीतः ।
इन्दोऽइति ।
पिताऽइव । सोम । सूनवे । सुऽशेवः ।
सखाऽइव । सख्ये । उद्यऽशंस । धीरः ।
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śam no bhava hṛdā ā pītā,
Indo;
pitēva, Soma, sūnāve suśēvaḥ,
sākheva sākhyā, uruśamsa, dhī-
raḥ,
prā na āyur jīvāse, Soma, tāriḥ.

*Do good to our heart when drunk,
O Indu; kindly like a father, O
Soma, to his son. thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.*

śām hṛdē refreshing to the heart occurs several times; the empha-
sizing pcl. ā is here added to the dat. prā naḥ: Sandhi, 65 c.
jīvāse: dat. inf. of jiv live. tāris: is ao. inj. from tṛ cross.

५ इमे मा पीता यशंस उद्यधवो
रथं न गावः समनाह पर्वसु ।
ते मा रचन्तु विस्रसं चरिषाद्
उत मा क्षामाद्ययन्तिवन्धवः ॥

इमे । मा । पीताः । यशंसः । उद्यधवः ।
रथम् । न । गावः । सम । अनाह ।
पर्वसु ।
ते । मा । रचन्तु । विऽस्रसं । चरिषात् ।
उत । मा । क्षामात् । यद्ययन्तु । इन्धवः ॥

5 imé mā pītā yaśása uruśyávo,
rátham ná gāvaḥ, sám anāha
párvasu;
té mā rakṣantu visráśāś carī-
trād,
utá mā śrāmād yavayantu in-
davaḥ.

*These glorious, freedom-giving
(drops), ye have knit me together
in my joints like straps a car; let
those drops protect me from break-
ing a leg and save me from
disease.*

imé: supply indavas from d. yaśásas: p. 59. uruśyáva: cp.
varivovíttarasya in 1 b. anāha: this seems to be an irregular pf.

सोमं राजन् प्र आयूषि तारीत् सोमं । राजन् । प्र । नः । आयूषि ।
अहानीव सूर्यो वासराणि ॥ तारीः ।

अहानिऽहव । सूर्यः । वासराणि ॥

7 *iṣirēṇa te mānasā sutāsya* *Of thee pressed with devoted mind*
bhakṣīmāhi, pītrīasyeva rāyāḥ. *we would partake as of paternal*
Sōma rājan, prā na āyūṃṣi *wealth. King Soma, prolong our*
tārīr, *years as the sun the days of*
āhānīva sūrio vāsarāṇi. *spring.*

bhakṣīmāhi: s ao. op. of *bhaj share*. *pītrīasya* *iva*: because *Soma* is regarded as a father, cp. 4 b. *Sōma rājan*: being a single voc. (*rājan* is in apposition), *Sōma* alone is accented (p. 465, 18). *prā na*: cp. 4 d. *tārīs*: cp. 4 d. *āhāni*: 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति सोमं । राजन् । मृक्यं । नः । स्वस्ति ।
तव क्षसि ब्रव्याऽस्तस्य विद्धि । तव । क्षसि । ब्रव्याः । तस्य । विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।
मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुकामम् । परा ।
दाः ॥

8 *Sōma rājan, mṛṣāyā naḥ su-* *King Soma, be gracious to us*
astī; *for welfare; we are thy devotees:*
tāva smasi vratīās: tāsyā vid- *know that. There arise might and*
dhi. *wrath, O Indu: abandon us not*
ālartī dākṣa utā manyūr, Indo; *according to the desire of our*
mā nō aryo anukāmam parā *foe.*
dāḥ.

mṛṣāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. *svastī*: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = *su + asti* is not analysed in the *Padapāṭha* (cp. note on i. 1, 9). *smasi*: 1. pl. pr. of *as be*. *tāsya*: with *vid*

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *ślartī*: 3. s. pr. int. of *ṛ go* (174 a). *aryās*: gen. of *arī foe* (cp. p. 81, f. n. 1; 99, 3), dependent on *anukāmām*; cp. *ārātis* in 3 c. *dāḥ*: 2. s. root ao. inj. of *dā give*.

९ त्वं हि नस्तन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गर्चिगात्रे निषसत्या नृचक्षाः । गर्चिगात्रे । निऽससत्यं । नृचक्षाः ।
 यत्ते वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 *tuám hí nas tanúas, Soma, gopá, gātre-gātre niṣasátthā nṛcákṣāḥ. Since thou art the protector of our body, O Soma, thou as sur-
 yát te vayám pramināma vra-veyor of men hast settled in
 táni, every limb. If we infringe thine
 sá no mṛṣa suṣakhā, deva, vá-ordinances, then be gracious to us
 syaḥ. as our good friend, O god, for
 higher welfare.*

tanúas: gen. of *anú body*. *gopás*: 97 A c. (p. 79). *gātre-gātre*: 189 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cp. realization of *s* (67 a); metrical lengthening of final *a* (p. 441, c). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhā*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-ṣákḥā*; the former is irregularly used in the latter sense. *váśyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सख्या सचेय ऋदूदरेण । सख्या । सचेय ।
 यो मा न रिषेदर्यश्च पीतः । यः । मा । न । रिषेत । हरिऽश्च ।
 अयं यः सोमो न्यधाष्यक्षी पीतः ।
 तस्मा हर्द्धं प्रतिरमेन्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।
 अक्षी हति ।
 तस्यै हर्द्धम् । प्रऽतिरम् । एमि । आयुः ॥

- 10 *rdūdāreṇa sākhiā saceya,* *I would associate with the whole-*
yó mā ná riṣyed, dhariaśva, some friend who having been drunk
pītāḥ. would not injure me, O lord of the
ayām yá sómo niádhāyi asmé, bays. For (the enjoyment of) that
tásmā índraṃ pratíram emi Soma which has been deposited in
áyuh. us, I approach Indra to prolong
our years.

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 83, 5 c);
 cp. *tvām nas tanvò gopāḥ* in 9 a. *sākhyā*: 99, 2. *yó ná riṣyet*:
 cp. 4 a. *haryaśva*: a characteristic epithet of Indra, who as the
 great Soma drinker is here addressed. *nyádhāyi*: 3. s. ao. ps. of
dhā put; this (like *prágās* in 2 a) is irregularly analysed in the
 Padapāṭha as *ní ádhāyi* instead of *ni-ádhāyi* (p. 469, B). *asmé*:
 loc. (p. 104); *Pragṛhya* (26 c). *emi*: 1. s. pr. of *i go to* with acc.
 (197, A 1). *pratíram*: acc. inf. of *tṛ cross* (p. 836, 2 a) governing
 the acc. *áyus* (cp. 11 d). *tásmāi*: *for the sake of that* = to obtain or
 enjoy that, final dat. (p. 814, B 2).

- ११ अ॒प॒ त्वा अ॒स्थुर॒नि॒रा॒ अ॒मी॒वा॒ नि॒र॒च॒स॒न्त॒मि॒षी॒ची॒र॒मे॒षु॒ । अ॒प॒ । त्वाः । अ॒स्थुः । अ॒नि॒राः । अ॒मी॒वाः ।
 नि॒र॒च॒स॒न्त॒मि॒षी॒ची॒र॒मे॒षु॒ । निः । अ॒च॒स॒न् । त॒मि॒षी॒चीः । अ॒मे॒षुः ।
 आ सो॒मी अ॒सौ अ॒ब॒ह॒दि॒हा॒या॒ अ॒ । सोमः । अ॒सान् । अ॒ब॒ह॒त् । वि
 अ॒ग॒न्म॒ य॒च॒ प्र॒ति॒र॒न्त॒ आ॒युः ॥ ऽहा॒याः ।
 अ॒ग॒न्म॒ । य॒च॒ । प्र॒ति॒र॒न्ते॒ । आ॒युः ॥

- 11 *ápa tyá asthur ánirā, ámivā* *Those ailments have started off,*
nir atrasan, támiṣicir ábhaiṣuḥ. diseases have sped away, the powers
á sómo asmāñ aruhad viháya: of darkness have been affrighted.
áganma yátra pratiránta áyuh. Soma has mounted in us with
might: we have gone to where men
prolong their years.

asthur: 3. pl. root ao. of *sthā*. *atrasan*: the ipf. is here
 irregularly used beside the two aorists; cp. the uniform use of the
 ao. in 3. *támiṣicis*: this word, as occurring here only, is somewhat
 doubtful in sense; but it is probably a f. adj. formed from a stem in

añc added to *támis* (in *támis-rā darkness*): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ábhaiṣur*: s ao. of *bhī fear*. *á aruhat*: a ao. of *ruh*: cp. the English phrase, 'go to the head'. *áganma yátra*: = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हृत्सु पीतो यः नः इन्द्रः पितरः हृत्सु पीतः ।
 ऽमर्त्यो मर्त्यो आविविश । अमर्त्यः मर्त्यान् आविविश ।
 तस्मै सोमाय हविषा विधेम तस्मै सोमाय हविषा विधेम ।
 मृळीके अस्व सुमतौ स्याम ॥ मृळीके अस्व सुऽमतौ स्याम ॥

12 yó na induh, pitaro, hrtsú pító, *The drop drunk in our hearts,*
 ámartio mártiāñ āvivéśa, *O Fathers, that immortal has*
 tásmāi Sómāya haviṣā vidh- *entered us mortals, to that Soma*
 ema: *we would pay worship with obla-*
 mṛṇīkē asya sumatáu siāma. *tion; we would abide in his mercy*
and good graces.

pitaraś: the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hrtsú pítāḥ*: cp. 2 a *antás ca prāgāḥ* and 10 c *yāḥ sómo niádhāyi asmé*.

१३ त्वं सोम पितृभिः संविदानो त्वग् सोम पितृभिः समविदानः ।
 ऽनु बावापृथिवी आ तंतन्य । अनु बावापृथिवी इति । आ । तंतन्य ।
 तस्मै त इन्द्रो हविषा विधेम तस्मै ते इन्द्रो इति । हविषा विधेम ।
 वयं स्याम पतयो रयीणाम् ॥ वयम् स्याम पतरः । रयीणाम् ॥

13 tuāṃ, Soma, pitṛbhiḥ samvid- *Thou, O Soma, uniting with the*
 ānó, *Fathers, hast extended thyself over*
 ānu dyāvāpṛthivī á tatantha. *Heaven and Earth. To thee as*
 tásmāi ta, Indō, haviṣā vidh- *such, O Indu, we would pay*
 ema: *worship with oblation: we would*
 vayāṃ siāma pátayo rayiṇām. *be lords of riches.*

sam-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अ॒धि वो॒चता नो॒ चातारः । देवाः । अ॒धि । वो॒चत । नः ।
 मा नो नि॒द्रा ई॒शत मोत व॒ल्धिः । मा । नः । नि॒द्रा । ई॒शत । मा । व॒त ।
 व॒यं सोम॑स्य वि॒श्वह॑ प्रि॒यासः व॒ल्धिः ।
 सु॒वीरा॑सो वि॒दध॑मा व॒देम ॥ व॒यम् । सोम॑स्य । वि॒श्वह॑ । प्रि॒यासः ।
 सु॒वीरा॑सः । वि॒दध॑म् । आ । व॒देम् ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īśata, mótā jālpīḥ. *Let not sleep overpower us, nor idle*
 vayām Sómasya viśváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvīrāso vidātham ā vadema. *divine worship.*

trātāro devāḥ: accent, see note on 7 c. ādhi vocatā: 2. pl. ao. ipv. of vac *speak*; final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrā: probably for nidrāḥ: see note on svadhā, x. 129, 5 d. īśata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dīkṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas: with gen. (p. 322 C).

१५ खं नः सोम वि॒श्वतीं वयो॒धास खम् । नः । सोम॑ । वि॒श्वतीः । व॒यः॒धाः ।
 खं ख॒र्विदा वि॒श्व नृ॒चषाः । खम् । खः॒र्वित् । आ । वि॒श्व । नृ॒चषाः ।
 खं न इ॒न्द्र कृ॒तिभिः स॒जोषाः खम् । नः । इ॒न्द्रो॒ इति॑ । कृ॒तिभिः । स॒
 पा॒हि प॒ञ्चाता॑द्भुत वा पुर॒क्षात् ॥ ऽजोषाः ।
 पा॒हि । प॒ञ्चाता॑त् । व॒त । वा । पुर॒क्षात् ॥

15 tuām naḥ, Soma, viśvato va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuām suarvīd. ā viśā nṛcāḥ. *art a finder of light. Do thou, as*

tuám na, Inda, ūtibhiḥ sajóṣāḥ *surveyor of men, enter us. Do*
 páhi páścátād utá vā purástāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā : final vowel metrically lengthened. Inda : for Indav (21 b) ; on the Padapaṭha, cp. note on 2 c. ūtibhis to be taken with sajóṣās. utá vā : or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14–18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pūsan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre : Triṣṭubh ; 18. 14. 16. Anuṣṭubh ; 15. Bṛhatī.

परिधिवांसं प्रवर्तो महीरनु	परिधिवांसम् । प्रवर्तः । महीः । अनु ।
बृहभ्यः पन्थामनुपस्यशानम् ।	बृहभ्यः । पन्थाम् । अनुपस्यशानम् ।
वैवस्वतं संमनं जनानां	वैवस्वतम् । समनमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्व ॥	यमम् । राजानम् । हविषा । दुवस्व ॥

1 pareyivāmsam pravāto mahīr
 ānu,
 bahūbhyah pānthām anupaspaś-
 ānām,
 Vaivasvatām saṃgāmanam jā-
 nānām,
 Yamām rājānam haviṣā du-
 vasya.

*Him who has passed away along
 the mighty steeps and has spied out
 the path for many, him the son of
 Vivasvant, the assembler of people,
 Yama the king, do thou present
 with oblation.*

a is a Jagati (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act. iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 118, 8, yātra rājā Vaivasvató, yātrāvaródhanam divāḥ . . tātra mām amṣtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of māj great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 e, and x. 17, 1: Yamāsya mātā, paryuhyāmānā mahó jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. A. of spaś see. saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गतुं प्रथमो विवेद
 निषा गव्यूतिरपमर्तवा च ।
 यथा नः पूर्वे पितरः परेयुर्
 एना जज्ञानाः पथ्याञ्चनु स्वाः ॥

यमः । नः । गतुम् । प्रथमः । विवेद् ।
 न । एषा । गव्यूतिः । अपमर्तवे । च इति ।
 यथ । नः । पूर्वे । पितरः । पराऽईयुः ।
 एना । जज्ञानाः । पथ्याः । चनु । स्वाः ॥

2 Yamó no gātūm prathamó vi-
 veda:
 náīṣā gāv्यूtír āpabhartavā u.
 yātrā naḥ pūrve pitāraḥ pa-
 reyúr,
 enā jajñānāḥ pathiā ānu svāḥ.

*Yama has first found out the way
 for us: this pasture is not to be
 taken away. Whither our former
 fathers have passed away, thither
 those that have been born since (pass
 away) along their several paths.*

Yamás : a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 385, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **cd** is uncertain owing to the doubtful interpretation of **ená** and **jajñánás**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā**. of **jan generate**. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**ená**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कविर्यमो अङ्गिरोमिर्
बृहस्पतिर्ब्रह्मनिर्वावृधानः ।
याँच देवा वावृधुर्ये च देवान्
स्वाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कविः । यमः । अङ्गिरः ऽग्निः ।
बृहस्पतिः । ब्रह्म ऽग्निः । ववृधानः ।
यान् । च । देवाः । ववृधुः । ये । च ।
देवान् ।
स्वाहा । अन्त्ये । स्वधया । अन्त्ये । मदन्ति ॥

३ **Mátali**, **Kavyáir**, **Yamó** **Āngi-ro-**
bhir,
Bṛhaspátir **Ākva****bhir** **vāvṛdhā-**
náh,
yámá **ca** **devá** **vāvṛdhúr**, **yé** **ca**
deván,
sváhā **anyé**, **svadháyānyé** **mad-**
anti.

Mátali having grown strong with
the *Kavyas*, *Yama* with the *Āngi-*
rases, *Bṛhaspati* with the *Rkvas*,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Svāhā, others in the offering to the
dead.

Mátali : mentioned only here ; one of seven m. stems in **I** (100, 1 b). **Saṃa** thinks this means **Indra** because that god's charioteer (in later times) is **mátali** and therefore **mátali** (**N.** of **mátalin**) is 'he who is accompanied by **mátali**' ; but the accent of words in **in** is invariably on that syllable (p. 454 B a). **Kavyáis :** name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āngirasá). Ākvabhis: another group of ancestors; cp. sá ſkvatā gaṇéna he (Brhaspati) *with the singing host* (iv. 50, 5). vāvṛdhánās: by means of oblations. yāmáca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. sváhā anyó: some, by their association with the gods, rejoice in the call sváhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 808, 1 c).

४ इमं यम प्रस्तरमा हि सीदा- इमम् । यम् । प्रस्तरम् । आ । हि । सीद ।
 क्षिरोमिः पितृभिः संविदानः । अक्षिरोऽभिः । पितृऽभिः । समऽविदानः ।
 आ त्वा मन्त्राः कविश्रुता वहन्त्व आ । त्वा । मन्त्राः । कविऽश्रुताः । वहन्तु ।
 एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 imám, Yama, prastarám á hí *Upon this strewn grass, O Yama,*
 sída, *pray seat thyself, uniting thyself*
 Āngirobhiḥ pitṛbhiḥ samvidā- *with the Āngirases, the fathers.*
 nāh. *Let the spells recited by the seers*
 á tvā mántrāḥ kavíśastā vah- *bring thee hither. Do thou, O king,*
 antu. *rejoice in this oblation.*
 ená, rájan, havíṣā mādayasva.

á sída: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp. p. 467, B. pitṛbhis: apposition to Āngirobhis (cp. 3 a). samvidánās: pr. pt. A. of 2. vid *find* according to the root class (158 a a). kavi-śastās: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. ená: here (cp. 2 d) inst. of ena (112 a) agreeing with havíṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अक्षिरोमिरा गहि यक्षियेमिर् यमं वेक्ष्येमिर् मादयस्व । अक्षिरोऽभिः । आ । गहि । यक्षियेमिः ।
 यमं वेक्ष्येमिः । यमं । वेक्ष्येमिः । इह । मादयस्व ।

विर्वस्वन्तं ऋवे यः पिता ते विर्वस्वन्तम् । ऋवे । यः । पिता । ते ।
ऽसिन्वन्ने बर्हिष्या निषद्य ॥ अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

- 5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*
Yāma, Vairūpāir ihā māda- Āngirases; O Yama, with the sons
yasva. of Virūpa do thou here rejoice. I
Vīvasvantam huve, yāh pitā te, call Vivasvant who is thy father,
asmin yajñāḥ barhiṣi ā niṣādya. (let him rejoice), having sat himself
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). *ā gahi*: root ao. ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised Agni (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā.* of *hū* call. *yās*: supply *āsti*. *e* is defective by one syllable (p. 441, 4 B a). *barhiṣi ā*: to be taken together (cp. 176, 1, 2). *niṣādya*: gd. of *sad sit*; agreeing with *Vīvasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 85, 6 as applied to *Indra*.

- ६ अङ्गिरसो नः पितरो नवम्वा अङ्गिरसः । नः । पितरः । नवऽम्वाः ।
 अथर्वाणो भृगवः सोम्यासः । अथर्वाणः । भृगवः । सोम्यासः ।
 तेषां वयं सुमती यज्ञियानाम् तेषाम् । वयम् । सुऽमती । यज्ञियानाम् ।
 अपि मद्दे सोमनसे स्वाम् ॥ अपि । मद्दे । सोमनसे । स्वाम् ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- Nāvagvas, the Atharvans, the
sah: Bhrgus, the Soma-loving: we would
tēṣāṃ vayāṃ sumatān yajñī- abide in the favour, the good graces
yānām of them the adorable ones.
āpi bhadre saumanasē siāma.

naḥ pitáraḥ : in apposition to the names ; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together ; ápi as = to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वैर्भिः ।	प्र । इहि । प्र । इहि । पथिभिः । पूर्वैर्भिः ।
यत्रा नः पूर्वे पितरः परेयुः ।	यत्र । नः । पूर्वे । पितरः । पराईयुः ।
उमा राजाणा स्वधया मदन्ता	उमा । राजाणा । स्वधया । मदन्ता ।
यमं पश्चासि वरुणं च देवम् ॥	यमम् । पश्चासि । वरुणम् । च । देवम् ॥

7 préhi, préhi pathíbhīḥ pūrvī- bhir, yātrā naḥ pūrve pitáraḥ pa- reyūḥ. ubhā rājānā svadhāyā mād- antā, Yamam paśyāsi Vāṛuṇam ca devām.	<i>Go forth, go forth by those ancient paths on which our fathers of old have passed away. Thou shalt see both kings rejoicing in the offering to the dead, Yama and Varuṇa the god.</i>
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préhi préhi : addressed to the dead man ; note that this repeated *cd. vb.* is not treated as an *Āmredita* ; in fact only one repeated verbal form is so treated in the RV., viz. piba-piba (p. 282, g). Note the remarkable alliteration in a b ; cp. the repetition of -ā in c and of -am in d ; of a- in 9 c d, and of -au in 10-12. pūrve : *prn. adj* (p. 116). rājānā : note that both Yama and Varuṇa are called kings, but Varuṇa alone a god (cp. note. on 1 d). svadhāyā : cp. 3 d. paśyāsi : 2. s. pr. sb. of *paś see* (cp. p. 853).

८ सं नक्षत्र पितुभिः सं यमेने- ष्टापूर्तेन परमे बीमम् ।	सम् । नक्षत्र । पितुभिः । सम् । यमेने ।
द्वित्वायावचं पुनरस्मिहेहि	द्वि॒त्वा॒या॒व॒चं । पु॒न॒र॒स्मि॒हेहि ।
सं नक्षत्र तन्वा सुवर्चाः ॥	सम् । नक्षत्र । तन्वा । सु॒वर्चाः ॥

8 sām gachasva pitṛbhiḥ, sām *Unite with the Fathers, unite*
 Yaména, *with Yama, with the reward of thy*
 iṣṭāpūrténa paramé vioman. *sacrifices and good works in the*
 hitvāyāvadyām pūnar ástam *highest heaven. Leaving blemish*
 óhi : *behind go back to thy home ; unite*
 sām gachasua tanvā suvárcāḥ. *with thy body, full of vigour.*

iṣṭā-pūrténa : note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé : the abode of Yama and the Fathers is in the highest heaven ; mádhye diváh in x. 15, 14. vioman : loc. without i (p. 69). hitvāya : gd., 163, 8. ástam : the home of the Fathers ; cp. 9 b-d. tanvā suvárcāḥ : being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sua is required.

९ अपेतं वीतं वि च सर्पतातो *अप । इत । वि । इत । वि । च । सर्पत ।*
 ऽस्मा एतं पितरो लोकमकन । *अतः ।*
 अहोभिरङ्गिरक्तुमिर्व्यक्तं *असि । एतम् । पितरः । लोकम् । अकन ।*
 यमो ददात्यवसानमसौ ॥ *अहः ऽमिः । अतः ऽमिः । अक्तुः ऽमिः । वि*
ऽ अक्तम् ।
यमः । ददाति । अवः ऽसानम् । असि ॥

9 ápeta, víta, ví ca sarpatāto : *Begone, disperse, slink off from*
 asmá etám pitáro lokám akran. *here : for him the Fathers have*
 áhobhir adbhir áktúbhir ví- *prepared this place. Yama gives*
 aktam *him a resting-place distinguished*
 Yamó dadāti avasānam asmai. *by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. víta : for ví ita (see p. 464, 17, 1 a). asmái : accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran : 3. pl. act. root ao. of kṛ make. áhobhir adbhiḥ : cp. ix. 118, where the joys of the next world are

described, yātra jyōtir ājasraṃ, tāsmin mām dhehi amṛte lōke where there is eternal light, in that immortal world place me (7), and yātra amūr yāhvātīr āpas, tātra mām amṛtaṃ kṛdhi where are those swift waters, there make me immortal (8). aktúbhis: nights as alternating with days. vyāktam: pp. of ví + añj adorn, distinguishing.

- १० अति द्रव सारमेयी श्वानौ अति । द्रव । सारमेयी । श्वानौ ।
 चतुरस्रो श्वस्रो साधुना पथा । चतुःस्रस्रो । श्वस्रो । साधुना । पथा ।
 अथा पितृभुविदन्तं उपेहि अथ । पितृन् । सुविदन्तान् । उपेहि ।
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधमादम् । मदन्ति ॥

- 10 āti drava sārameyāu śvánau, Run by a good path past the two
 caturakṣāu śabālau sādhnā sons of Saramā, the four-eyed,
 pathā; brindled dogs; then approach the
 āthā pitṛṇ suvidātrāṃ ūpehi, bountiful Fathers who rejoice at
 Yaména yé sadhamādam mād- the same feast as Yama.
 anti.

sārameyāu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp. 91, 3). caturakṣāu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagatī (cp. p. 445, f. n. 7). āthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

- १ यो ते श्वानौ यम रक्षितारौ यो । ते । श्वानौ । यम् । रक्षितारौ ।
 चतुरस्रो पश्चिरस्रो वृचसंसो । चतुःस्रस्रो । पश्चिरस्रो रति पश्चिरस्रो ।
 वृचसंसो ।

ताभ्यामि॒नं परि॑ देहि॒ रा॒ज॒न॒ ताभ्या॑म् । ए॒न॒म् । परि॑ । दे॒हि । रा॒ज॒न॒ ।
 स्व॒स्ति चा॑स्मा॒ च॒न॒मी॒वं च॑ धेहि॒ ॥ स्व॒स्ति । च॒ । च॒क्षे॒ । च॒न॒मी॒वम् । च॒ ।
 धेहि॒ ॥

- 11 yáu te śuánau, Yama, rakṣitá- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣáu pathirákṣi nṛcákṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tábhiām enam pári dehi, rájan : bestow on him welfare and health.
 svastí cāsmā anamivám ca
 dhehi.

yáu: au in this and the following duals for ā, as in 10. nṛcá-
 kṣasau: as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b).
 enam: the dead man. dehi (2. s. ipv. of dā give): that they may
 guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

१२ उ॒रु॒ण॒साव॑सु॒तुपा॑ उ॒दुम्ब॒लो उ॒रु॒ण॒सो । अ॒सु॒तुपो॑ । उ॒दुम्ब॒लो ।
 य॒मस्व॑ दू॒तो च॑र॒तो ज॑नो॒ अ॒नु । य॒मस्व॑ । दू॒तो । च॒र॒तः । ज॑नो॒न॒ । अ॒नु ।
 ताव॑स्म॒भ्यं दृ॒श्ये॒ सूर्या॑य॒ तो । अ॒स्म॒भ्यम् । दृ॒श्ये॒ । सूर्या॑य॒ ।
 पुन॑र्दा॒ताम॑सु॒म॒बेह॑ म॒द्रम् ॥ पुनः॑ । दा॒ताम् । अ॒सुम् । अ॒ब॒ । इ॒ह । म॒द्रम् ॥

- 12 urūṇasāv, asutpā, udumbaláu, Broad-nosed, life-stealing, . . the
 Yamásya dūtáu carato jánām two as messengers of Yama wander
 ānu; among men ; may these two give us
 táv asmábhyam dṛśāye sūriāya back here to-day auspicious life that
 púnar dātām āsum adyéhá bhad- we may see the sun.
 rām.

urū-ṇasáu: the second syllable is metrically lengthened ; on the
 cerebralization of the dental n see 65 b ; here we have the normal use
 of au as āv before a vowel within a Pada ; broad-nosed, that is, keen-
 scented. asutpā u-: on the Sandhi see 22 ; the literal meaning
 delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbalāu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *dūtāu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *drśáye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao*. of *dā give*; as having already marked us for their victims, let them give back our life to-day.

३ य॒माय॒ सोमं॑ सु॒नुत॑
य॒माय॑ जु॒हुता॒ ह॒विः ।
य॒मं ह॑ य॒ज्ञो ग॑च्छत्
अ॒ग्नि॒दू॒तो अ॑र॒क्तः ॥

य॒माय॑ । सोमं॑ । सु॒नुत॑ ।
य॒माय॑ । जु॒हुत॑ । ह॒विः ।
य॒मम् । ह॑ । य॒ज्ञः । ग॑च्छ॒ति ।
अ॒ग्नि॒दू॒तः । अ॑र॒क्तः ॥

13 *Yamāya sōmaṃ sunuta,*
Yamāya juhutā haviḥ;
Yamām ha yajñō gachati,
Agnīdūto āramkṛtaḥ.

For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu sacrifice* addressed to those officiating at the sacrifice. *Yamām*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnīdūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ य॒माय॑ घृ॒तव॑च्च॒विर्
जु॒होत॑ प्र च॑ तिष्ठत ।
स नो॑ दे॒वेष्वा॒ यम॑द्
दी॒र्घमा॒युः प्र जी॒वसे॑ ॥

य॒माय॑ । घृ॒तव॑त् । ह॒विः ।
जु॒होत॑ । प्र । च॑ । ति॒ष्ठत॑ ।
सः । नः॑ । दे॒वेषु॑ । आ । य॒मत् ।
दी॒र्घम् । आ॒युः । प्र । जी॒वसे॑ ॥

14 *Yamāya ghṛtāvād dhavir*
juhōta, prā ca tiṣṭhata;
sā no devēṣu ā yamad,
dīrghām āyuh prā jivāse.

To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. *prá tiṣṭhata*: *step forward*, in order to offer the oblation; cp. the use of *prá bhr̥ bring forward* an oblation. *á yamat*: inj. of root *ao.* of *yam extend*; this form constitutes a play on the name of Yama. *nas*: acc. governed by *á yamad*; cp. ix. 44, 5, *sá naḥ Sómo devéṣu á yamat may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. *áyus*: cognate acc. (197 A 4). *prá jīvāse*: cp. p. 463, f. n. 8. The meaning of *cd* is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं

राज्ञे हव्यं जुहोतन ।

इदं नम ऋषिभ्यः पूर्वजैभ्यः

पूर्वैभ्यः पथिह्यः ॥

यमाय । मधुमतः तमम् ।

राज्ञे । हव्यम् । जुहोतन ।

इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।

पूर्वैभ्यः । पथिह्यः ॥

15 Yamāya mādhumattamam

rājñe havyam̐ juhótana.

idam̐ náma ṛṣibhyaḥ pūrvajé-
bhiaḥ,

pūrvēbhyaḥ pathik̐dbhiaḥ.

To Yama the king offer the most

honied oblation. This obeisance is

for the seers born of old, the ancient
makers of the path.

juhótana: again the strong form to suit the metre (cp. 14 b). *pathik̐dbhyas*: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the *pitṛyāna the road of the Fathers*). This stanza is a *Brhati* in the middle of *Anuṣṭubhs*, differing from them only by the addition of four syllables in the third Pāda (see p. 444, 9 b).

१६ चिकद्भुकेमिः पतति

षकुर्वीरेकमिदृहत ।

चिद्भुव्यायची कन्दोसि

सर्वा ता यम आहिता ॥

चिकद्भुकेमिः । पतति ।

षट् । उर्वीः । एकम् । इत् । बृहत् ।

चिद्भुव्यायची । कन्दोसि ।

सर्वा । ता । यमे । आहिता ॥

16 trikadrakebhiḥ patati.

śáḥ urvîr, ékam id bṛhát,
triṣṭúb, gāyatrî, chándāṃsi,
sárvā tá Yamá áhitā.

*It flies through the three Soma
vats. The six earths, the one great
(world), triṣṭubh, gāyatrî and (the
other) metres, all these are placed
in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrakebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrakeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 8, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śáḥ urvîḥ: this expression is probably equivalent to the three heavens and three earths: cp. tísro dyávaḥ níhitā antár asmin, tísro bhúmîr úparāḥ, śáḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam id bṛhát: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastāmbha śáḥ imá rájāṃsi . . kím ápi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭúbh, gāyatrî: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirasas and Atharvans, the Bhṛguas and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rīgveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परास	उत् । ईरताम् । अवरे । उत् । परासः ।
उमध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं च ईयुरवृका अतश्चास	असुम् । च । ईयुः । अवृकाः । अतश्चाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd Iratām āvara, ūt pārāsa,
 ūn madhyamāḥ pitāraḥ somi-
 āsaḥ ;
 āsum yā īyūr avṛkā atāśchāś,
 té nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let
 the middlemost Soma-loving Fathers
 arise ; let those Fathers who,
 friendly, knowing right, have gone
 to life eternal, favour us in our
 invocations.*

úd **íratām** : note that **cd.** verbs are often repeated by means of the **prp.** (here **úd** twice) alone. **ávare** (on the **dec.**, see 120 c 1) &c.: these three words refer to the **Pitṛs** dwelling in the three divisions of the world, earth, air, heaven (cp. **yé páṛthive rájasi** in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: **AV.** xviii. 2, 49). **Sāyana** thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the **AV.** (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by **pūrvāsas** and **úparāsas**. **ásūm** : life in the heavenly world, immortal life (the **Pitaras** are called immortal in **AV.** vi. 41, 3) as opposed to terrestrial life. **iyur** : 3. pl. pf. act. of **i go**.

२ इदं पितृभ्यो नमो अस्तु च
ये पूर्वांसो ये उपरास ईयुः ।
ये पार्थिवे रजसा निवत्ता
ये वा नूनं सुवृजनासु विष्णु ॥

इदम् । पितृभ्यः । नमः । अस्तु । च ।
ये । पूर्वांसः । ये । उपरासः । ईयुः ।
ये । पार्थिवे । रजसि । आ । निवत्ताः ।
ये । वा । नूनम् । सुवृजनासु । विष्णु ॥

2 **idám** **pitṛbhyo nāmō astu adyá,**
yé pūrvāso, yé úparāsa iyúḥ;
yé páṛthive rájasi á niṣattā,
yé vā nūnám suvṛjánāsu vikṣú.

*Let this obeisance be made to-day
to the Fathers who have departed
earlier and later, who have seated
themselves in the terrestrial air
or who are now in settlements with
fair abodes.*

pūrvāsas : in x. 14, 2. 7 the **prn.** form **pūrve** is used (see 120, 2). **iyúr** : in x. 14, 2. 7 the more distinctive **cd.** **pareyúr** appears. **á niṣattās** (pp. of **sad sit**, cp. 67 a, b; cp. **á niṣádya** in x. 14, 5). **páṛthive rájasi** : in the atmospheric region above the earth; here the **Pitaras** in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. **suvṛjánāsu vikṣú** : cp. the frequent **mānuṣīṣu vikṣú** *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितृभ्युविदत्राँ अवित्सि
नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्त
मज्जन्त पितृस्त इहार्गमिष्टाः ॥

आ । अहम् । पितॄन् । सुविदत्रान् ।
अवित्सि ।
नपातम् । च । विक्रमणम् । च । वि-
ष्णोः ।
बर्हिषदः । ये । स्वधया । सुतस्त ।
मज्जन्त । पितॄन् । ते । इह । आर्गमिष्टाः ॥

3 āhām pitṛbhy suvidātrāṁ avitsi,
nāpātaṁ ca vikramaṇaṁ ca
Viṣṇoḥ :
barhiṣādo yé svadhāyā sutāsya
bhājanta pitvās, tá ihāgami-
ṣṭhāh.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

ā-avitsi (1. s. *Ā.* s. so. of 2. vid *find*); = I have induced to come to this offering. nāpātaṁ : it is somewhat uncertain who is meant by this ; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitara are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nāpātaṁ) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nāpātaṁ (Agni is called nāptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnūm *son of strength*, a frequent epithet of Agni, for which once (vi. 4, 4) sūno *son* alone is used in an Agni hymn; and below (9c) Agni is invoked to come with the Fathers : āgne yāhi suvidātrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyaṇa : Viṣṇor (= yajñasya) nāpātaṁ (= vināśābhāvam) *the non-destruction of the sacrifice*. vikramaṇaṁ : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta : 3. pl. inj. *Ā.* of bhaj *share*, with partitive gen. (202 A e). pitvās : gen. of pitu (p. 81). ā-gamiṣṭhās : accent, p. 458, 9 A b.

- ४ बर्हिषदः पितर ऊत्सर्वाङ् बर्हिषदः । पितरः । ऊतो । सर्वाङ् ।
 इमा ते हव्या चक्षमा जुषध्वम् । इमाः । वः । हव्या । चक्षम । जुषध्वम् ।
 त आ गतावसा श्रुतमेना- ते । आ । गत । अवसा । श्रुतमेन ।
 धा नः शं योररपो दधात ॥ अथ । नः । श्रु । योः । अरुपः । दधात ॥

- 4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakṣmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata āvasā śāmtamena; *them; so come with most beneficent*
 āthā naḥ śāp yór arapó da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūti (p. 81, f. n. 4). arvāk: *hither*; the vb. ā gata *come* is easily to be supplied from c. cakṣmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam *go*. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā *place*, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

- ५ उपहताः पितरः सोम्यासो उपहताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्तु । ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि श्रुवन्तु तेऽवन्तुस्मान् ॥ अधि । श्रुवन्तु । ते । अवन्तु । अस्मान् ॥

- 5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyeṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*
 ādhi bruvantu; té avantu *them listen here; let them speak for*
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū *call*. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 8. pl. ipv. root ao. of gam *go*. śruvantu: 3. pl. ipv. root ao. of śru *hear*.

- ६ आ॒च्या जा॒नुं दक्षि॑णतो नि॒षद्ये॒- आ॒ऽअ॒द्य । जा॒नुं । दक्षि॑णतः । नि॒ऽस॒द्य ।
 मं य॒क्ष्म॒मि गृ॒णीत॑ वि॒श्वे । इ॒मम् । य॒क्ष्मम् । अ॒मि । गृ॒णीत॑ । वि॒श्वे ।
 मा हि॑सिष्ट॒ पित॑रः के॒न चि॒त्तो मा । हि॑सिष्ट॒ । पि॒तरः॒ । के॒न । चि॒त् । नः ।
 यद् आ॒गः पु॒रुष॑ता॒ करा॑म ॥ यत् । वः । आ॒गः । पु॒रुष॑ता । करा॑म ॥

- 6 ācyā jānu, dakṣiṇatō niṣādya, *Bending the knee, sitting down*
 imāṃ yajñāṃ abhī grṇīta vīśve; *to the south do ye all greet favour-*
 mā himsiṣṭa, pitarāḥ, kēna cin *ably this sacrifice; injure us not,*
 no, *O Fathers, by reason of any sin*
 yād va āgaḥ puruṣatā kārāma. *that we may have committed against*
you through human frailty.

ā-acyā (gd. of *ao bend*): note that the suffix -ya is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: *to the right* (of the védī altar), that is, *to the south*, because the south is the region of Yama and the Pitaras. grṇīta: 2. pl. ipv. of 1. gr *sing.* himsiṣṭa: 2. pl. inj. iṣ *ao.* of hims *injure.* kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣatā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root *ao. sb.* (p. 171); in the sense of an indefinite past.

- ७ आसी॑नासो अ॒रु॒णीना॑मुप॒स॒थे आसी॑नासः । अ॒रु॒णीना॑म् । उप॒ऽस॒थे ।
 र॒यिं ध॑त्त दा॒शुषे॑ म॒र्त्याय॑ । र॒यिम् । ध॑त्त । दा॒शुषे॑ । म॒र्त्याय॑ ।
 पु॒त्रेभ्यः॑ पि॒तर॑स॒स्व व॒स्वः पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्व । व॒स्वः ।
 म य॑क्ष्म॒ त इ॒होर्जं॑ दधा॒त ॥ म । य॑क्ष्म । ते । इ॒ह । उ॒र्जम् । द॒धा॒त ॥

- 7 āsīnāso aruṇinām upāsthe *Sitting in the lap of the ruddy*
 rayiṃ dhatta dāśuṣe mārtyāya. *(dawns) bestow wealth on the wor-*

putrēbhiaḥ, pitaras, tāsya vās- *shipping mortal. To your sons, O*
 vah *Fathers, present a share of those*
 prá yachata; tá ihórjaṃ da- *riches; so do ye here bestow*
 dhāta. *strength.*

āsīnāśas: irr. pr. pt. *Ā. of ās sit*: 158 a. aruṇīnām: aruṇā *ruddy* is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 8, where Agni and Sūrya are said to awake or arise uśāsām upāsthāt *from the lap of the dawns*. dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāsya vāsvaḥ: referring to rayīm in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ धे नः पूर्वे पितरः सोम्यासी
 ऽनुहिरे सोमपीथं वसिष्ठाः ।
 तमिर्द्यमः संरराणो हवींश्च
 उशस्तुशस्त्रिः प्रतिकाममञ्चु ॥
 धे । नः । पूर्वे । पितरः । सोम्यासः ।
 अनुऽकुहिरे । सोमऽपीथम् । वसिष्ठाः ।
 तमिः । द्यमः । समऽरराणः । हवींश्चि ।
 उशन । उशतऽभिः । प्रतिऽकामम् । अञ्चु ॥

8 yé naḥ pūrve pitaraḥ somiāso, *Those forefathers of ours, the*
 anūhiré somapītham Vasiṣṭhāḥ, *Soma-loving, the Vasiṣṭhas, who*
 tébhir Yamáḥ samrarāṇó hav- *fare after him to the Soma-*
 īmṣi, *draught, with them let Yama,*
 uśānn uśádbhiḥ, pratikāmam *sharing their gifts, eat the obla-*
 attu. *tions at pleasure, he the eager with*
them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of vah *drive*, in this case meaning *who have driven after Yama to the Soma-draught*; it may possibly come from ūh *consider*, then meaning *who have been considered worthy of the Soma-draught*. Vasiṣṭhās: as one of the groups of ancient seers. samrarāṇās (pf. pt. *Ā. of rā give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ धे तातृषुर्देवचा विहमाना
 होचाविदः सोमतष्टासो चर्किः ।
 धे । ततृषुः । देवऽचा । विहमानाः ।
 होचाऽविदः । सोमऽतष्टासः । चर्किः ।

आये याहि सुविद्वेभिरवाङ्
सत्यैः कव्यैः पितृभिर्धर्मसन्निः ॥

आ । अपि । याहि । सुविद्वेभिः ।
अवाङ् ।

सत्यैः । कव्यैः । पितृभिः । धर्मसत्भिः ॥

9 yé tātrṣúr devatrā jéhamānā,
hotrāvidāḥ stómataṣṭāsā arkáih :
ágne yāhi suvidátrebhir arvān
satyáih kavyáih pitṛbhir ghar-
masádbhiḥ.

Who, gasping, have thirsted
among the gods, knowing oblations,
having praise fashioned for them
with songs : with them the bountiful
Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tātrṣúr : pf. of trṣ, with long red. vowel (189, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā : in heaven ; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas : this Tp., *fashioned with praise*, otherwise used with matí = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭá-stomāsas ; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis : to be taken with the preceding word = *by means of songs*. arvān : 93 b. kavyáis : this word occurs in only two other passages, the original meaning apparently being = *kavi wise* (cp. kavyá-tā wisdom) ; here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasádbhis : probably in heaven ; cp. x. 16, 10, sá gharman invāt paramé sadhásthe : *may he (Agni) further the gharma in the highest abode* ; this word as well as jéhamānās may be intended to contrast with tātrṣúr ; cp. vii. 103, 9.

१० ये सत्त्वासो हविरदो हविष्या
रक्षेण देवैः सुरयं दर्धानाः ।
आये याहि सहस्रं देववन्दैः
परैः पूर्वैः पितृभिर्धर्मसन्निः ॥

ये । सत्त्वासः । हविः । अदः । हविः । पाः ।
रक्षेण । देवैः । सुरयम् । दर्धानाः ।
आ । अपि । याहि । सहस्रम् । देववन्दैः ।
परैः । पूर्वैः । पितृभिः । धर्मसत्भिः ॥

- 10 yé satyáśo havirádo haviṣpá *They who are true, eating the*
 Índreṇa deváiḥ sarátham dá- *oblation, drinking the oblation,*
 dhānāḥ, *having the same car with Indra*
 ágne yāhi sahásram devavan- *and the gods, with those thousand*
 dáḥ *god-praising remote forefathers that*
 páraiḥ púrvaiḥ pitṛbhir gharma- *sit at the heating vessel, come, O*
 sádbhiḥ. *Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 800, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 801, 5 b). dádhanās : pr. pt. \bar{A} . of dhā put (cp. p. 460, f. n. 8); the pf. pt. \bar{A} . would be dadhānās (159). sahásram : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to púrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, púrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratná *remote, ancient deeds* opposed to ávarāśas *later men*.

- ११ अग्निष्वात्ताः पितर एह गच्छतः अग्निः स्वात्ताः । पितरः । आ । इह । गच्छतः ।
 सदः सदः सदत सुप्रणीतयः । सदः सदः । सदत । सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिषः अत्त । हवींषि । प्रयतानि । बर्हिषि ।
 अथा रयिं सर्ववीरं दधातन ॥ अथ । रयिम् । सर्ववीरम् । दधातन ॥

- 11 Ágniṣvāttāḥ pitara, éhá ga- *Ye Fathers that have been de-*
 chata; *voured by fire come hither; sit you*
 sádaḥ-sadaḥ sadata, supraṇī- *down each on his seat, ye that have*
 tayah; *good guidance; eat the oblations*
 attá havīṃṣi práyatāni barhīṣi; *proffered on the strew; then bestow*
 áthā rayim sárvavīram dadhā- *wealth accompanied entirely by*
 tana. *strong sons.*

Agni-svāttās: with the voc. accent on the first syllable; the ordinary accent would be Agni-svāttās like other Tps. formed with Agni, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of svād *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by sadata. **sadata**: 2. pl. ipv. a ao. of sad *sit* (147, 5). **supraṇitayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of yam. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix *tana* (p. 925).

१२ त्वमग्ने ईक्षितो जातवेदो

त्वम् । अग्ने । ईक्षितः । जातवेदः ।

ऽवाद्ब्रह्म्यानि सुरभीषिं हृत्वी ।

अवाद् । ब्रह्म्यानि । सुरभीषिं । हृत्वी ।

प्रादाः पितृभ्यः स्वधया ते अन्नं

प्र । अदाः । पितृभ्यः । स्वधया । ते ।

अद्धि त्वं देव प्रयता हवीषि ॥

अद्धि ।

अद्धि । त्वम् । देव । प्रयता । हवीषि ॥

12 tuám, Agna, Ītító, jātavēdo,
āvāḍ dhavyāni surabhīṇi kṛtvī.
prādāḥ pitṛbhyah; svadhāyā tē
akṣann;
addhī tvām, deva, prāyatā hav-
īṃṣi.

*Thou, O Agni, having been im-
plored, O Jātavedas, hast conveyed
the oblations, having made them
fragrant. Thou hast presented
them to the Fathers; with the
funeral offering they have eaten
them; do thou, O god, eat the
oblations proffered.*

Ītítās: by us. **jāta-vedas**: a very frequent and exclusive epithet of Agni; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: **viśvā veda jānimā jātavedaḥ Jātavedas knows all creations** (vi. 15, 13); this is also the explanation of Sayana here: **jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ**. **āvāḥ**: 2. s. s ao. of vah *carry* (144, 5). **dhavyāni**: for **havyāni** (54). **kṛtvī**: gd. of kṛ (163, 1). **adās**: 2. s. root ao. of dā (148, 1 a). **akṣan**: 3. pl. root ao. of ghas *eat* (p. 170, c). **addhī**: 2. s. ipv. of ad *eat*.

१३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 यांसं विद्म योँ उ च न प्रविद्म । यान् । च । विद्म । यान् । कुं रति । च । न ।
 स्वं वेत्य यति ते जातवेदः मऽविद्म ।
 स्वधामिर्यज्ञं सुकृतं जुषस्व ॥ त्वम् । वेत्य । यति । ते । जातऽवेदः ।
 स्वधामिः । यज्ञम् । सुऽकृतम् । जुषस्व ॥

13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here
 yámás ca vidmá yām u ca ná and who are not here, both those
 pravidmá, whom we know and whom we know
 tuám vettha yáti té, jātavedaḥ; not, thou knowest how many they
 svadhábhīr yajñám súkṛtam are, O Jātavedas; enjoy the sacri-
 juṣasva. fice well prepared with funeral
 offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the
 1. pl. pr. is vidmás. yámás ca: Sandhi, 40 a. yām u: 39, and p. 25,
 f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know
 (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

१४ ये अपिद्ग्धा ये अनपिद्ग्धा ये । अपिऽद्ग्धाः । ये । अनपिऽद्ग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराळसुनीतिमेतां तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।
 यथावशं तन्वं कल्पयस्व ॥ यथाऽवशम् । तन्वम् । कल्पयस्व ॥

14 yé Agnidagdhá yé áagni- Those who, burnt with fire and
 dagdhā, not burnt with fire, are exhilarated
 mádhye diváḥ svadháyā mādá- by the funeral offering in the midst
 yante, of heaven, as sovereign ruler do
 tébhiḥ suaráḥ ásunitim etám thou with them fit his body accord-
 yathávaśám tanúam kalpa- ing to thy power for this spirit-
 yasva. guidance.

yé áagnidagdhāḥ: that is, buried. mádhye diváḥ: note that
 the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass^o(11c) *tábhīḥ*: in association with them (199 A 1), as they know the path of the dead. *svarāṭ*: as sovereign lord who acts according to his will (*yathāvasām*); the subject is Agni who is addressed in 9c and 10c (*Agne*), and in 12a and 13c (*jātavedas*) or mentioned in 11a (*Āgniṣvāttā*), and in this stanza itself (*Agnidagdhas*). *tanvāḥ kalpayasva*: *the body of the deceased*; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādṛśām iohāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 8 b *yathāvasām tanvām cakṛa* (= *cakre*) *eṣāḥ he has taken a body according to his will*; the corresponding Pada in the AV. (xviii. 8, 59) reads *yathāvasām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvō, jātavedas, tābhīr vahaiṇam sukṛtām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. *āsunitim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the *spirit* (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new *body* (*tanū*); cp. x. 14, 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣā*) consisted of the nuts of a large tree called *vibhīdaka* (*Terminalia bellerica*), which is still utilised for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रविपा मा बृहतो मादयन्ति	प्रविपाः । मा । बृहतः । मादयन्ति ।
प्रवातिषा हरिणि वर्षतानाः ।	प्रवातिषाः । हरिणि । वर्षतानाः ।

सोमंखिव मौजवतस्स मच्चो सोमंखइव । मौजवतस्स । मच्चः ।
विभीदको जागुविर्महम्महान् ॥ विभीदकः । जागुविः । महम्म । अहान् ॥

1 prāvepā mā bṛható mādayanti The dangling ones, born in a
pravātejā iriṇe vārvṛtānāḥ. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
kṣó, dice-board. Like the draught of
vibhídako jágrvir máhyam the Soma from Mújavant, the en-
achān. livening Vibhídaka has pleased me.

vārvṛtānās: int. pt. of vṛt turn. Maujavatásya: coming from
Mount Mújavant as the best. achān: 8. s. s ao. of chand (p. 164, 5).
Verbs meaning to please take the dat. (p. 811 h).

२ न मां मिमेष न जिहीत् एषा न । मा । मिमेष । न । जिहीत् । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अबखाहमेकपरस्स हितोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अबस्स । अहम् । एकपरस्स । हितोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīṣa eṣā: She does not scold me, she is
śívā sákhībhyā utá máhyam not angry: she was kind to friends
āsīt. and to me. For the sake of a die
akṣásyāhām ekaparásya hetór too high by one I have driven away
ānuvratām āpa jāyām arodham. a devoted wife.

mimetha: pf. of mith dispute. jihīṣa: pf. of hīṣ be angry (cp.
p. 8, f. n. 2). sákhībhyas: dat. (p. 818, 8). ekaparásya: accord-
ing to the accent this is a Tp. adj. exceeding by one, alluding to an
unlucky throw (called kali) in which when the number of dice
thrown is divided by four one remains over (while in the best throw,
the kṛta, nothing remains over). āpa arodham: root ao. of rudh
obstruct. The meaning of the stanza is: 'rejecting the kindly advice
of my wife, I gambled and lost'.

३ द्वेष्टि अश्रुरपे जाया वयसि द्वेष्टि । अश्रूः । अपे । जाया । वयसि ।
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।
 पञ्चस्यैव जरतो वस्त्वस्य पञ्चस्यैव । जरतः । वस्त्वस्य ।
 नाहं विन्दामि कितवस्य भोगम् । न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me, my*
 naddhi; *wife drives me away: the man in*
 nā nāthitō vindate marḍitā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 śvasasyeva jārato vāsniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhō- *sale.'*
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. śvasasya-iva: agreeing with kitavāsya. jāratas: pr. pt. of jī waste away. kitavāsya bhōgam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृधद्वेदने वाज्यवचः । यस्य । अगृधत् । वेदने । वाजी । वचः ।
 पिता माता आतर एनमाङ्गर् पिता । माता । आतरः । एनम् । आङ्गः ।
 न जानीमो नयता बद्धमेतम् । न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyē jāyām pari mṛśanti asya, *Others embrace the wife of him*
 yāsyaḥgrdhad vēdane vājī akṣāh. *for whose possessions the victorious*
 pitā mātā bhrātara enam āhur: *die has been eager. Father, mother,*
 'nā jānīmo, nāyatā baddhām *brothers say of him, 'we know him*
 etām'. *not, lead him away bound'.*

āgrdhat: a ao. of grdh be greedy, governing vēdane, loc. of the object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā know. nāyatā: accented as beginning a new

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

यदादीक्षे न दंविषास्मिः यत् । आदीक्षे । न । द्विषाणि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्ऽभ्यः । अव । हीये । सखिऽभ्यः ।
 व्युप्ताश्च बन्धवो वाचमक्रतं निऽचन्ताः । च । बन्धवः । वाचम । अक्रत ।
 एमीदेषां निष्कृतं आरिणीव ॥ एभि । इत् । एवाम् । निऽकृतम् । आ-
 रिणीऽइव ॥

5 yád ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo āva hīye sākhi-
 bhyaḥ',
 níuptās ca babhrāvo vācam
 ākratañ,
 émiđ eṣām niṣkṛtām jāriṇiva. When I think to myself, 'I will
 not go with them; I shall be left
 behind by my friends as they depart
 (to play)', and the brown ones,
 thrown down, have raised their
 voices, I go straight, like a courtesan,
 to their place of assignation.

ā-dīdhye: 1. s. pr. \bar{A} . of dhī think. daviṣāṇi: iṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from div play (like a-ṣṭhaviṣam, in a Sutra, from ṣṭhiv spit). ebhis: with the friends. āva hīye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ākrata: 3. pl. \bar{A} . root ao. of kr, accented because still dependent on yád. Here we have a Jagatī Pāda interposed in a Tristubh stanza (cp. p. 445, f. n. 7); the same expression, vācam akrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Tristubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi íd: I go at once (p. 218). eṣām: of the dice.

इ सुमामेति कितवः पृष्ठमानो सुमाम् । एति । कितवः । पृष्ठमानः ।
 विष्वामीति तन्वाऽशुशुवानः । विष्वामि । इति । तन्वा । शुशुवानः ।
 अचासो अस्व वि तिरन्ति कामं अचासः । अस्व । वि । तिरन्ति । कामम् ।
 प्रतिदीप्ते दधत् आ हताग्निं ॥ प्रतिदीप्ते । दधत् । आ । हताग्निं ॥

6 sabhām eti kitavāḥ pṛchā-
māno,
jeṣyāmīti, tanúā śúśujānaḥ.
akṣāśo asya ví tiranti kāmam,
pratidívyne dádhata á kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
quer', trembling with his body.
The dice run counter to his desire,
bestowing on his adversary at play
the lucky throws.*

tanvā: accent, p. 450, 2b. śúśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidívan: dec., 90, 3; dat. with verbs of giving (200 A 1). á dadhata: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāśas; with prp. following (p. 462, 18 a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

७ अ॒वास॑ इ॒दं कु॒शिनो॑ नितो॒दिनो॑
नि॒कृ॒त्वा न॑सर्प॒णासा॑पथि॒ष्ववः॑ ।
कु॒मा॒रदे॒ष्णा अ॒यंतः॑ पुन॒र्हयो॑
म॒ध्वा सं॒पृ॒क्ताः कित॑व॒स्व व॒र्हया॑ ॥

अ॒वासः॑ । इ॒त । अ॒कु॒शिनः॑ । नि॒तो॒दिनः॑ ।
नि॒कृ॒त्वा नः॑ । त॒र्प॒णाः । ता॒प॒थि॒ष्ववः॑ ।
कु॒मा॒रदे॒ष्णाः । अ॒यंतः॑ । पुन॒र्ह॒नः ।
म॒ध्वा । स॒स॒पृ॒क्ताः । कित॑व॒स्व । व॒र्हया॑ ॥

7 akṣāśa íd aṅkuśino nitodino,
nikṛtvānas tāpanās tāpayiṣṇā-
vaḥ;
kumāradeṣṇā, jāyataḥ punar-
hāno,
mādhvā sāmprktāḥ kitavāśya
barhāṇā.

*The dice are hooked, piercing,
deceitful, burning and causing to
burn; presenting gifts like boys,
striking back the victors, sweetened
with honey by magic power over the
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kurārā-deṣṇās: giving gifts and then taking them back like children. punarbhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sām-prktās: pp. of pṛe mix. barhāṇā: inst. a. (p. 77); with objective gen. (p. 820).

८ चिप॒द्याः क्री॒ळति॒ व्रात॑ एषां चि॒प॒द्याः । क्री॒ळति॒ । व्रातः॑ । ए॒षाम् ।
 दे॒व इ॒व स॒विता॑ स॒त्यध॑र्मा । दे॒वः इ॒व । स॒विता॑ । स॒त्यध॑र्मा ।
 उ॒ग्रस्य॑ चि॒न्मन्वे॑ न॒ ग न॑मन्ते॒ । उ॒ग्रस्य॑ । चि॒त् । म॒न्वे । न । न॑मन्ते॒ ।
 राजा॑ चिदे॒भ्यो न॑म॒ इत्क॑णोति॒ ॥ राजा॑ । चि॒त् । ए॒भ्यः । न॑मः । इ॒त् ।
 क॒णोति॑ ॥

8 tripañcāśāḥ kṛīṣati vrāta eṣām, Their host of three fifties plays
 devā iva Savitā satyādharmaḥ : like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true : they bow not before the wrath
 ante ; of even the mighty ; even a king
 rājā cid ebhyo nāma it kṛṇoti. pays them obeisance.

tripañcāśāḥ : the evidence is in favour of interpreting this word as meaning consisting of three fifties, not consisting of fifty-three, as the number of dice normally used. devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 139, 8), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9 ; v. 82, 2). nā : the only example in the RV. of the metrical lengthening of ná. namante, nāmas : with dat. (p. 311, k and 312, 2 a).

९ नी॒चा वर्त॑न्त॒ उप॑रि॒ स्फुर॑न्त्य॒ नी॒चाः । वर्त॑न्ते॒ । उप॑रि॒ । स्फुर॑न्ति॒ ।
 अ॒ह॒सासो॒ ह॒स॒न्त॒म॒ सह॑न्ते॒ । अ॒ह॒सासः॑ । ह॒स॒न्त॒म॒ । सह॑न्ते॒ ।
 दि॒व्या अ॒ङ्गारा॑ इ॒रि॒णे नृ॑प्ताः॒ दि॒व्याः । अ॒ङ्गाराः॑ । इ॒रि॒णे । नि॒ऽउ॒प्राः ।
 शी॒ताः स॒न्तो हृ॒द॒यं नि॒र्दे॑हन्ति॒ ॥ शी॒ताः । स॒न्तः । हृ॒द॒यम् । निः॑ । दृ॒हन्ति॑ ॥

9 nīcā vartanta, upāri sphuranti. They roll down, they spring up-
 ahaśāso haśavantaṁ sahante. ward. Though without hands, they
 divyā āṅgārā iriṇe nṛptāḥ, overcome him that has hands.
 śītāḥ śanto, hṛdayaṁ nīr dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

Every Pada in this stanza contains an antithesis: *nīcā*—*upāri*; *aḥastāsaḥ*—*hāstavantam*; *divyāḥ*—*īriṇe*; *śītāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidēvanam vā agnis, tāsa eté 'ṅgārā yád akṣāḥ the gaming-board is fire, the dice are its coals*.

१० आया तप्यति कितवस् ह्रीना जाया । तप्यति । कितवस् । ह्रीना ।
 माता पुत्रस्य चरतः क्व खित् । माता । पुत्रस्य । चरतः । क्व । खित् ।
 क्षणावा बिभ्यद्भर्गमिच्छमानो क्षणऽवा । बिभ्यत् । धनम् । इच्छमानः ।
 ऽन्विषामस्तमुप नक्तमेति ॥ ञन्विषाम् । अस्तम् । उप । नक्तम् । एति ॥

10 *jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler*
mātā putrāsya cārataḥ kva svit. is grieved, the mother (too) of the
ṛṇāvā bibhyad dhānam ichā- son that wanders who knows where.
māno, Indebted, fearing, desiring money
anyēṣām āstam ūpa nāktam eti. he approaches at night the house of
others.

hīnā: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final *a* before *v* (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्ट्वाय कितवं ततापा- स्त्रियम् । दृष्ट्वाय । कितवम् । तताप ।
 न्वेषां जायां सुकृतं च योनिम् । ञन्विषाम् । जायाम् । सुकृतम् । च । यो-
 पूर्वाङ्गे अश्वान्युयुजे हि बधून् निम् ।
 सो अपिरने वृषसः पपाद् ॥ पूर्वाङ्गे । अश्वान् । युयुजे । हि । बधून् ।
 सः । अपिः । अने । वृषसः । पपाद् ॥

11 *striyam dṛṣṭvāya kitavām ta- It pains the gambler when he*
tāpa, sees a woman, the wife of others
anyēṣām jāyām, sūkṛtam ca and their well-ordered home. Since
yōnim he yokes the brown horses in the

pūrvāhṇé áśván yuyujé hí ba- morning, he falls down (in the
bhrūn, evening) near the fire, a beggar.
só agnér ánte vṛṣalāḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a).
dṛṣṭvāya: gd. of dṛś see, agreeing with kitavām as the virtual subject (210). striyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. áśván: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनाजीमिहृतो गणस्व	यः । वः । सेनाजीः । मृतः । गणस्व ।
राजा व्रातस्व प्रथमो बभूव ।	राजा । व्रातस्व । प्रथमः । बभूव ।
तस्मै दशमि न धना दधमि	तस्मै । दशमि । न । धना । दधमि ।
दशाहं प्राचीस्तदुतं वदामि ॥	दश । अहम् । प्राचीः । तत् । अतम् ।
	वदामि ॥

12 yó vaḥ senānīr mahatō gaṇāsya, To him who as the general of
rājā vrātasya prathamó ba- your great throng, as king has
bhūva, become the first of your host, I
tásmai kṛṇomi, 'ná dhaná ru- stretch forth my ten fingers—
adhmi'; 'I withhold no money—this is truth
dásāhām prácis, 'tád ṛtām va- I say'.
dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with.
dása kṛṇomi prácis: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prácis: A. pl. f. of prāc, used predicatively (198, 1). tásmāi: dat. of advantage (200 B 1). ná dhaná

runadhmi: that is, 'I have no money left for you;' these words in sense come after prācīs, expressing what is implied by that gesture. rtām: predicative, *I say this as true* (198, 1).

१३ अचैर्मा दीव्यः हविमित्कृषस्व अचैः । मा । दीव्यः । हविम् । इत् । हवस्व ।
 वित्त रमस्व बड् मन्वमानः । वित्ते । रमस्व । बड् । मन्वमानः ।
 तच्च गावः कितव तच्च जाया तच्च । गावः । कितव । तच्च । जाया ।
 तस्ये वि चष्टे सवितायमर्यः ॥ तत् । मे । वि । चष्टे । सविता । अयम् ।
 अर्यः ॥

13 akṣáir má divyaḥ; kṛṣīm it 'Play not with dice; ply thy
 kṛṣasva; tillage; rejoice in thy property,
 vittó ramasva, bahú mán̄ya- thinking much of it; there are thy
 mānaḥ; cattle, O gambler, there thy wife':
 tát̄ra gávaḥ, kitava, tát̄ra jāyá: this Savitr here, the noble, reveals
 tán me vi caṣṭe Savitáyám to me.
 aryāḥ.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. divyas: 2. s. inj. of div *play* with má (p. 240). ramasva: with loc. (204, 1 a). tát̄ra: cattle and wife can be regained by acquiring wealth. caṣṭe: 3. s. pr. of cakṣ. me: dat. (200 A c). ayám: as actually present. aryás: noble, as upholder of moral law.

१४ मित्रं कृणुध्वं खलु मृकतां नो मित्रम् । कृणुध्वम् । खलु । मृकतां । नः ।
 मा नो घोरेण चरतामि धृष्णु । मा । नः । घोरेण । चरत । अमि । धृष्णु ।
 नि वो नु मन्युर्विशतामरातिर् नि । वः । नु । मन्युः । विशताम् ।
 अन्यो बभ्रूणां प्रसितो न्वसु ॥ अरातिः ।
 अन्यः । बभ्रूणाम् । प्रसितो । नु । असु ॥

14 mitráṁ kṛṇudhvam khálu, mṛ- Pray make friendship, be gracious
 látā no. to us. Do not forcibly bewitch us
 má no ghoréṇa caratābhí dhr- with magic power. Let your wrath,
 spú. your enmity now come to rest. Let

nī vo nū manyūr viśatām, *another now be in the toils of the
árātir. brown ones.*

anyó babhrūṇām prásitau nū
astu.

mṛṣátā (2. pl. ipv. of mṛṣ, p. 8, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 811, f). carata-abhī: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 801, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known *Puruṣa-sūkta* or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primeval giant named *Puruṣa*. The act of creation is here treated as a sacrifice in which *Puruṣa* is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the *Rigveda*. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the *Rigveda*, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुंश्चः	सहस्रंशीर्षा । पुंश्चः ।
सहस्राक्षः सहस्रपात् ।	सहस्रंक्षः । सहस्रंपात् ।
स भूमिं विचरति वृत्वा-	सः । भूमिम् । विचरतिः । वृत्वा ।
क्षितिर्दशान्गुलम् ॥	क्षितिं । क्षतिष्ठत् । दशंक्षुलम् ॥

1 sahasraśīrṣā Pūruṣaḥ,
sahasrākṣāḥ, sahasrapāt.
sā bhūmim viśvato vṛtvā,
āty atisṭhad daśāṅgulām.

*Thousand-headed was Puruṣa,
thousand-eyed, thousand-footed. He
having covered the earth on all
sides, extended beyond it the length
of ten fingers.*

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atisṭhat: ipf. of sthā stand

१ पुरुष एवेदं सर्वं

यज्ञतं यज्ञं भव्यम् ।

उतामृतत्वस्थेऽशानो

यदन्नेनातिरोहति ॥

पुरुषः । ए॒व । इ॒दम् । सर्व॑म् ।

यत् । भू॒तम् । यत् । अ॒ । भव्य॑म् ।

उ॒त । अ॒मृत॒त्व॒स्थः । ई॒शानः॑ ।

यत् । अ॒न्नेन॑ । अ॒ति॒रो॒हति॑ ॥

२ Pūruṣa evédam sárvam

yád bhūtám yác ca bhávyam.

utámṛtatvásyésāno,

yád ānnenātiróhati.

Puruṣa is this all, that has been

and that will be. And he is the

lord of immortality, which he grows

beyond through food.

Puruṣa is coextensive with the whole world including the gods. bhávyam: a late and irregular cadence. amṛtatvásyā: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atisṭhat in 1 d and of áty ariocyata in 5 c indicates that Pūruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ānnena, that is, by means of sacrificial food. The words have also been interpreted to mean: *who* (the gods) *grow up by* (sacrificial) *food*; or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-

तो ज्यायान् पुरुषः ।

पादोऽस्य विश्वा भूतानि

चिपादस्वामृतं दिवि ॥

ए॒तावा॑न् । अ॒स्य । म॒हि॒मा ।

अ॒तः । ज्य॒या॒न् । च॒ । पुरु॑षः ।

पा॒दः । अ॒स्य । वि॒श्वा । भू॒ता॒नि ।

चि॒पा॒द॒स्वामृ॑तं । दि॒वि ॥

३ etāvān asya mahimā,

āto jyāyām ca Pūruṣaḥ.

*Such is his greatness, and more
than that is Puruṣa. A fourth of*

pādo 'sya vīśvā bhūtāni;
tripād asyāmṛtam divī.

*him is all beings, three-fourths
of him are what is immortal in
heaven.*

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45: putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). ātas : equivalent to an ab. after the cpv. (201, 8). jyāyāmā ca : on the Sandhi, see 40 a. Pūruṣas : a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam : equivalent to amṛtatvá.

४ त्रिपादूर्ध्व उदैत्युर्ध्वः
पादोऽखेहामवत्युनः ।
ततो विष्वङ्क्वक्वामत
साशनानशने अभि ॥

त्रिपात् । ऊर्ध्वः । उत । ऐत । पुर्ध्वः ।
पादः । अख । इह । अभवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानशने इति । अभि ॥

4 tripād ūrdhvā úd ait Pūruṣaḥ ;
pādo 'syehābhavat pūnaḥ.
tāto viṣvañ ví akrāmat
sāśanānaśané abhi.

*With three quarters Puruṣa
rose upward ; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.*

úd ait (3. s. ipf. of i go, p. 130) : to the world of immortals. ihā : in this world. pūnar : that is, from his original form. tātas : from the earthly quarter. ví akrāmat abhi : distributed himself to, developed into. sāśana-anaśané : animate creatures and inanimate things ; this ed. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराट्जायत
विराजो अधि पूर्ध्वः ।
स जातो अखरिच्यत
पञ्चामृमिमथो पुरः ॥

तस्मात् । विराट् । अजायत् ।
विराजः । अधि । पुर्ध्वः ।
सः । जातः । अति । अरिच्यत् ।
पञ्चात् । मृमिम् । अथो इति । पुरः ॥

5 tasmād Virāḷ ajāyata,
Virāḷo ādhi Pūruṣaḥ.
sā jāto āty aricyata
pascād bhūmim ātho purāḥ.

*From him Virāḷ was born, from
Virāḷ Puruṣa. When born he
reached beyond the earth behind
and also before.*

tasmād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Āditer Dākṣo ajāyata, Dākṣād u Āditiḥ pári from *Āditi Dakṣa was born, and from Dakṣa Āditi*. On the Sandhi, see p. 3, n. 2. With cd cp. 1 cd. ātho: 24.

६ यत्पुर्व्वेण हविषा
देवा यज्ञमतन्वत।
वसन्तो अस्यासीदार्ज्यं
योष्म इध्मः श्रुत्तुविः ॥

यत् । पुर्व्वेण । हविषा ।
देवाः । यज्ञम् । अतन्वत ।
वसन्तः । अस्त्र । आसीत् । आर्ज्यम् ।
योष्मः । इध्मः । श्रुत् । इविः ॥

6 yāt Pūruṣeṇa havīṣā
devā yajñām ātanvata,
vasantō asyāsīd ājyam,
griṣmā idhmaḥ, śarād dhavīḥ.

*When the gods performed a sacri-
fice with Puruṣa as an oblation,
the spring was its melted butter,
the summer its fuel, the autumn its
oblation.*

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. ātanvata: 8. pl. ipf. Ā. of tan *stretch*; this vb. is often used figuratively in the sense of *to extend* the web of sacrifice = *to carry out, perform*. dhavī: 54.

७ तं यज्ञं बर्हिषि प्रोक्षन्
पुर्व्वं त्रुतमयतः ।
तेन देवा अयजन्त
साध्या अर्घयन् ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । प्रोक्षन् ।
पुर्व्वम् । त्रुतम् । अयतः ।
तेन । देवाः । अयजन्त ।
साध्याः । अर्घयः । य । ये ॥

7 tām yajñām 'barhiṣi praukṣan
Pūruṣam jātām agratāḥ :

*That Puruṣa, born in the begin-
ning, they besprinkled as a sacrifice*

téna devá ayajanta,
sādhyaṣ ṣṣayaś ca yé.

on the strew : with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratás : the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prá-aukṣan : 3. pl. ipf. of 1. ukṣ *sprinkle*. ayajanta : = yajñám átanvata in 6 b. Sādhyaś : an old class of divine beings (here probably in apposition to devás), cp. 16 d. ṣṣayaś ca yé : and those who were seers, a frequent periphrastic use of the rel. = simply ṣṣayas.

c तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

संभृतं पृषदाज्यम् ।

समङ्भृतम् । पृषत्तञ्चाज्यम् ।

पशूनाञ्चक्रे वायव्यान्

पशून् । तान् । चक्रे । वायव्यान् ।

आरण्यान्ग्राम्याञ्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

8 tásmād yajñát sarvahútaḥ
sámhbhṛtam prṣadājiám :
paśún táms oakre vāyavyān,
āraṇyān, grāmiāś ca yé.

From that sacrifice completely
offered was collected the clotted
butter : he made that the beasts of
the air, of the forest, and those
of the village.

tásmād : ab. of the source (201 A 1). sámhbhṛtam : as finite vb. prṣad-ājyám : accent, p. 455, 10 d 1. paśún : Sandhi, 40, 2. táms : attracted to paśún for tát (prṣadājiám) ; Sandhi, 40, 1 a. vāyavyān : one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1) ; ān here remains unaffected by Sandhi because it is at the end of a Pada (p. 31, f. n. 3) ; this is one of several indications that the internal Padas (those within a hemistich) as well as the external Padas were originally independent (cp. p. 465, f. n. 4). āraṇyān : that is, wild. grāmiāś ca yé = grāmyān, that is, tame ; cp. ṣṣayaś ca yé in 7 d.

e तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

अचः सामानि अक्षिरे

अचः । सामानि । अक्षिरे ।

हन्दांसि अक्षिरे तस्माद्

हन्दांसि । अक्षिरे । तस्मात् ।

यजुस्तस्माद्वायत ॥

यजुः । तस्मात् । अवायत ॥

७ तस्मād yajñāt sarvahūta
 fcaḥ sāmāni jajñire;
 chāndāmsi jajñire tasmād
 yájus tasmād ajāyata.

*From that sacrifice completely
 offered were born the hymns and
 the chants; the metres were born
 from it; the sacrificial formula
 was born from it.*

fcaḥ: the Rigveda. sāmāni: the Sāmaveda. jajñire: 8. pl. pf.
 Ā. of jan beget. yájus: the Yajurveda. This is the first (implicit)
 mention of the three Vedas. The AV. was not recognized as the
 fourth Veda till much later.

१० तस्माद्द्या अजायन्त
 ये के चीमयादतः ।
 गावो ह जश्चिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।
 ये । के । च । उमयादतः ।
 गावः । ह । जश्चिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tasmād áśvā ajāyanta
 yé kó ca ubhayádataḥ.
 gāvo ha jajñire tasmāt;
 tasmāj jātā ajāvāyaḥ.

*From that arose horses and all
 such as have two rows of teeth.
 Cattle were born from that; from
 that were born goats and sheep.*

yé kó ca: whatever animals besides the horse, such as asses and
 mules, have incisors above and below. ajāvāyas: a pl. Dv. (186 A 2);
 Dvandvas are not analysed in the Pada text.

११ यत्पुरुषं व्यदधुः
 कतिधा वक्त्रायन ।
 मुखं किमस्र कौ बाहू
 का ऊरु पादा उच्येते ॥

यत् । पुरुषम् । वि । व्यदधुः ।
 कतिधा । वि । वक्त्रायन ।
 मुखम् । किम् । अस्र । कौ । बाहू इति ।
 कौ । ऊरु इति । पादौ । उच्येते इति ॥

11 yát Puruṣam viádadhuh,
 katidhá ví akalpayan?
 múkham kim asya? káu bāhú?
 ká ūrú pádā ucyete?

*When they divided Puruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?*

vi-śdadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 462, 20 B). **kāu**: the dual ending *au* for the normal *ā* before consonants (cp. note on x. 12, 10 a); **kā** and **pādā** before **ū**: 22. **ucyete**: 3. du. pr. pa. of **vac** *speak*: **Pragṛhya**, 28 b.

१२ ब्राह्मणीं॑स्य मुखमासीद्
बाहू राजन्यः कृतः ।
ऊरु तदस्य यद्वैश्वः
पद्मां॑ सूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
ऊरु इति । तत् । अस्य । यत् । वैश्वः ।
पद्मां॑भ्याम् । सूद्रः । अजायत् ॥

12 brāhmaṇo 'sya mūkham āsīd,
bāhū rājanīyaḥ kṛtāḥ;
ūrū tād asya yād vaiśyaḥ;
padbhyām sūdro ajāyata.

*His mouth was the Brāhman,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 8. rājanīyaḥ: predicative nom. after a ps. (196 b). kṛtāḥ attracted in number to rājanīyaḥ, for kṛtāu (cp. 194, 3). yād vaiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyām: abl. of source (77, 8 a, p. 453, 1).

१३ चन्द्रमा॑ मनसो जातम्
चक्षोः॑ सूर्यो अजायत ।
मुखा॑दिन्द्रश्चाग्निश्च
प्राणा॑द्युर्वायत ॥

चन्द्रमाः । मनसः । जातः ।
चक्षोः । सूर्यः । अजायत् ।
मुखा॑त् । इन्द्रः । च । अग्निः । च ।
प्राणा॑त् । वायुः । अजायत् ॥

13 candramā manaso jātās;
cākṣoḥ sūryo ajāyata;
mūkhād indraś ca Agniś ca,
prāṇād Vāyur ajāyata.

*The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agni, from his breath Vayu was
born.*

Note that *candrā-mās* is not analysed in the Pada text. *cākṣas*: ab. of *cākṣu* used only in this passage = the usual *cākṣas*; in the Funeral Hymn (x. 16, 8) *sūryas* and *cākṣas*, *vātas* and *ātmanā* are also referred to as cognate in nature.

१४ नाभ्यां आसीदन्तरिक्षं
शीर्ष्णीं बीः समवर्तत ।
पद्भ्यां भूमिर्दिशः ओचात्
तथा लोकोऽक्षययन् ॥

नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णीः । बीः । सम । अवर्तत ।
पद्भ्याम् । भूमिः । दिशः । ओचात् ।
तथा । लोकोऽक्षययन् ॥

14 nābhyā āsīd antārikṣam;
śīrṣṇó dyāuḥ sām avartata;
padbhyām bhūmir, díśaḥ śró-
trāt:
tāthā lokāṁ akalpayan.

From his navel was produced
the air; from his head the sky was
evolved; from his two feet the earth,
from his ear the quarters: thus
they fashioned the worlds.

nābhyās: ab. of *nābhi* inflected according to the 1 dec. (p. 82 a).
śīrṣṇās: ab. of *śīrṣān* (90, 1 a; p. 458, 2). *sām avartata*: this vb.
is to be supplied in c; cp. *ādhi sām avartata* in x. 129, 4. *akalpa-*
yan: ipf. cs. of *kṛp*; *they* (the gods) *fashioned*.

१५ सप्तास्त्रासन्परिधयस्
त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना
अबध्नन्पुरुषं पशुम् ॥

सप्त । अस्त्र । आसन् । परिधयः ।
त्रिः । सप्त । समिधः । कृताः ।
देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्नन् । पुरुषम् । पशुम् ॥

15 saptāśyāsan paridhāyas;
trīḥ saptā samīdhaḥ kṛtāḥ;
devā yád, yajñāṁ tanvānā,
ābadhnan Pūruṣam paśūm.

Seven were his enclosing sticks;
thrice seven were the faggots made,
when the gods performing the sacri-
fice bound Puruṣa as the victim.

paridhāyas: the green sticks put round the sacrificial fire to fence
it in, generally three in number. *saptā*: as a sacred number.
tanvānās: cp. 8 b. *ābadhnan*: 3. pl. ipf. of *bandh*; cp. *pūruṣeṇa*
haviṣā in 6 a and *tām yajñāṁ Pūruṣam* in 7 a b. *paśūm*: as appo-
sitional acc. (198).

१६ य॒ज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वास्	य॒ज्ञेन॑ । य॒ज्ञम् । अ॒य॒जन्त॑ । दे॒वाः ।
ता॒नि ध॒र्माणि॑ प्रथ॒मान्वा॑सन् ।	ता॒नि । ध॒र्माणि॑ । प्रथ॒मानि॑ । आ॒सन् ।
ते ह॒ नाकं॑ म॒हिमानं॑ स॒चन्त॑	ते । ह॒ । नाकं॑ । म॒हिमानं॑ । स॒चन्त॑ ।
यच्च॑ पु॒र्वे सा॒ध्याः सन्ति॑ दे॒वाः ॥	यच्च॑ । पु॒र्वे । सा॒ध्याः । सन्ति॑ । दे॒वाः ॥

16 yajñéna yajñám ayajanta de- vās :	<i>With the sacrifice the gods sacri- ficed to the sacrifice : these were</i>
tāni dhārmāṇi prathamāni āsan.	<i>the first ordinances. These powers</i>
té ha nákaṃ mahimānaḥ sa- canta,	<i>reached the firmament where are</i>
yātra pūrve Sādhiāḥ śanti,	<i>the ancient Sādhyas, the gods.</i>
devāḥ.	

ayajanta : this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f); the meaning here is : they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ : probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Uṣásā-náktā and Náktosásā, occurring in some twenty scattered of the Rígveda.

x. 127. Metre : Gāyatrī.

१ रात्री॑ ब॒न्धहा॑यती	रात्री॑ । वि । अ॒ब॒ध॒ह॒य॒ती ।
पु॒र॒वा दे॒वाऽच॑भिः ।	पु॒र॒वा । दे॒वाऽ । अ॒च॒भिः ।
वि॒द्या अ॒ग्निं वि॒धीऽधि॑त ॥	वि॒द्याः । अ॒ग्निं । वि॒धीः । अ॒धि॒त ॥

1 Rātrī vi akhyat āyatī
puruṭrā devī akṣābhiḥ:
vīśvā ādhi āriyo 'dhita.

*Night approaching has looked
forth in many places with her eyes:
she has put on all glories.*

vi akhyat: a ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of ā + i go (95 a). devī: accent, p. 45C, b; metre, p. 487, a 4. akṣābhiḥ: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). āriyas (A. pl. of āri; 100 b, p. 87); the glories of starlight.

२ अ॒र्ध॒मा अ॒म॒र्त्या
नि॒व॒तो दे॒व्यु॒द॒तः ।
ज्योति॑षा बाध॒ते तमः ॥

अ॒र्ध॒ । उ॒द॒ । अ॒र्ध॒माः । अ॒म॒र्त्या ।
नि॒व॒तः । दे॒वी । उ॒द॒व॒तः ।
ज्योति॑षा । बा॒ध॒ते । तमः ॥

2 ā urv aprā āmartiā
nivāto devī udvātaḥ:
jyōtiṣā bādhati tāmaḥ.

*The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.*

ā aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyōtiṣā: with starlight.

३ नि॒व॒ स्व॒स॒र॒म॒स्कृ॒तो-
ष॒सं दे॒व्या॒य॒ती ।
अ॒पे॒दुं हा॒स॒ते तमः ॥

निः । क॒ं इति॑ । स्व॒स॒र॒म॒ । अ॒ह॒त॒ ।
उ॒ष॒सं । दे॒वी । आ॒य॒ती ।
अ॒प॒ । इत् । क॒ं इति॑ । हा॒स॒ते । तमः ॥

3 nīr u svāsāram askṛta
Uṣāsam devī āyatī:
āpēd u hāsate tāmaḥ.

*The goddess approaching has
turned out her sister Dawn; away
too will go the darkness.*

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapaṭha askṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (parīkṛvānti, parīkṛta, sámkṛta). Uṣāsam: Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate : 3. a. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

४ सा नी चय यक्षा वयं
नि ते यामन्नविच्छहि ।
वृषे न वसति वयः ॥

सा । नः । चय । यक्षाः । वयम् ।
नि । ते । यामन् । अविच्छहि ।
वृषे । न । वसतिम् । वयः ॥

4 sã nõ adyã, yãsyã vayãm
nĩ te yãmann ávikṣmahi,
vṛkṣé ná vasatĩm váyaḥ.

*So to us to-day thou (hast ap-
proached), at whose approach we
have come home, as birds to their
nest upon the tree.*

sã : p. 294, b ; a vb. has here to be supplied, the most natural one being *hast come*, from āyati in 3 b. yãsyãs . . te for tvãm yãsyãs, a pra. prn. often being put in the rel. clause. yãman : loc. (90). nĩ . . ávikṣmahi : s ao. Ā., *we have turned in* (intr.). vasatĩm : governed by a cognate vb. to be supplied, such as *return to*. váyas : N. pl. of ví bird (99, 3 a).

५ नि यामांसो अविद्यत
नि पद्वन्तो नि पक्षिणः ।
नि श्रेणासंखिदर्थिनः ॥

नि । यामांसः । अविद्यत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्रेणासः । चित । अर्थिनः ॥

5 nĩ grãmãśõ avikṣata,
nĩ padvãnto, nĩ pakṣiṇaḥ,
nĩ śyenãśasã oid arthĩnaḥ.

*Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.*

nĩ avikṣata : 3. pl. Ā. s ao. of viś enter. grãmãśas : = *villagers*. nĩ : note the repetition of the prp. throughout, in place of the cd. vb. : a common usage.

६ यावया वृक्षं वृक्षं
यवयं श्रेणमूर्ध्वं ।
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । श्रेणम् । ऊर्ध्वम् ।
अथ । नः । सुतरां । भव ॥

6 yāváyā vṛkīam vṛkam,
yaváya stenám, ūrmie;
áthā naḥ sutará bhava.

*Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.*

yāváyā: cs. of *yu separate*; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उपं मा पेपिशत्तमः

उपं । मा । पेपिशत् । तमः ।

कृष्णं ब्रह्ममस्थित ।

कृष्णम् । विऽब्रह्मम् । अस्थितम् ।

उषं ऋणैव यातय ॥

उषः । अयाऽईव । यातय ॥

7 ūpa mā pépiśat támaḥ,
kṛṣṇám, viaktam asthita:
Ūṣa ṛṇéva yātaya.

*The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.*

ūpa asthita: 3. s. *Ā.* of root *so.* of *sthā stand*. pépiśat: int. pr. pt. of *piś paint*, as if it were material. ūṣas: Dawn, as a counter-part of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yat*.

८ उपं ते गा इवाकरं

उपं । ते । गाऽईव । आ । अकरम् ।

वृणीष्व दुहितर्दिवः ।

वृणीष्व । दुहितः । दिवः ।

रात्रिं सोमं न जिग्युषे ॥

रात्रिं । सोमम् । न । जिग्युषे ॥

8 ūpa te gā ivākaraṁ,
vṛṇīṣvā, duhitar divaḥ,
Rātri, stómaṁ ná jigryūṣe.

*Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.*

ūpa á akaraṁ (1. s. root *so.* of *kr*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, ūpa te stómān

paśupā iva ākaram I have driven up songs of praise for thee like a herdsman. vṛṇiṣvā: 2. s. ipv. ā. from vṛ choose. b is parenthetical. stōmam is to be supplied with ākaram. jigyūṣe: dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sāt) from the non-existent (āsāt). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं	न । असत् । आसीत् । नो इति । सत् ।
नासीद्द्रवो नो बीमा परो यत् ।	आसीत् । तदानीम् ।
किमावरीवः कुह कस्य शर्मन्	न । आसीत् । रवः । नो इति । विऽचीम् ।
अस्यः किमासीद्गहनं गभीरम् ॥	परः । यत् ।
	किम् । आ । अवरोवरिति । कुह । कस्य ।
	शर्मन् ।
	अस्यः । किम् । आसीत् । गहनम् । ग- भीरम् ॥

1 náśad āsīn, nō sād āsīt tadā-	There was not the non-existent
nīm;	nor the existent then; there was
nāsīd rájo nō víomā paró yāt.	not the air nor the heaven which is
kim ávarivaḥ? kúha? kásya	beyond. What did it contain?
śármann?	Where? In whose protection?
ám̐bhaḥ kim āsīd, gáhanam ga-	Was there water, unfathomable,
bhirám?	profound?

Cf. ŚB. x. 5, 3, 1: ná_iva vá idám ágréśśad āsīd ná_iva sād āsīt verily this (universe) was in the beginning neither non-existent nor existent as it were. tadānīm: before the creation. āsīt: the usual

form of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viomā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *āavarivar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kūha*: *where* was it? *kásya śárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ám̐bhas*: cp. 3 b, and TS., *ápo vá idám ágre salilám āsīt* *this (universe) in the beginning was the waters, the ocean.*

१ न मृत्युरासीदमृतं न तर्हि
न रात्र्या अहं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्वान्व्यन्न परः किं चनास ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रऽकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
चन । आस ॥

१ ná mṛtyúr āsīd, amṛtam ná
tārhi.
ná rātriā āhna āsīt praketaḥ.
ānid avātām svadhāyā tād
ēkaṁ.
tāsmād dhānyān ná parāḥ kim
canāsa.

There was not death nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that there was not anything beyond.

ru. *vās*: gen. of *rātrī* (p. 87). *āhnas*: gen. of *āhan* (91, 2). *ānit*: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tāsmād*: governed by *anyād* (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp. note on 1 b. *āsa*: pf. of *as be* (135, 2).

३ तम आसीत्तमसा गूढमये
ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छेनाभ्वपिहितं यदासीत्
तपसस्तपस्विनाजायतैकम् ॥

तमः । आसीत् । तमसा । गूढम् । अये ।
अप्रऽकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुच्छेन । आमु । अपिऽहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत । एकम् ॥

- 3 *tāma āsit tāmasā gūḥām āgre; apraketām salilām sārvam ā idām.* *Darkness was in the beginning hidden by darkness; indistinguishable, this all was water. That*
tuchyénābhū āhitam yād āsit, tāpasas tām mahinā vyatāikam. *which, coming into being, was covered with the void, that One arose through the power of heat.*

gūḥām: pp. of *guh* *hide* (69 c, cp. 8 b γ, p. 8 and 18). *ās*: 8. a. ipf. of *as* *be* (p. 142, 2 b); this *form* is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a *Jagat* intruding in a *Tristubh* stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimnā* (90. 2, p. 69).

- ४ कामादये समवर्तताधि कामः । तत् । अये । सम । अवर्तत ।
 मनसो रेतः प्रथमं यदासीत् । अधि ।
 सतो बन्धुमसति गिरिविद्मन् मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
 इदि प्रतीया क्वच्यो मनीषा सतः । बन्धुम् । असति । गिः । क्विविद्मन् ।
 इदि । प्रतिदृश्यं । क्वचयः । मनीषा ।

- 4 *kāmas tād āgre sām avartata- ādhi,* *Desire in the beginning came upon that, (desire) that was the*
mānaso rétaḥ prathamam yād first seed of mind. Sages seeking
āsīt. in their hearts with wisdom found
sató bāndhum āsati nīr avindan out the bond of the existent in the
hṛdi pratiṣyā kavāyo manīṣā. *non-existent.*

ādhi sām avartata: 8. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A e). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétas*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the *Padapāṭha*. *nīṣā*: inst. of f. in *ā* (p. 77).

१ तिरुचीनो विततो रुमिरैबाम् तिरुचीनः । विस्ततः । रुमिः । एबाम् ।
 अधः खिदासीऽदुपरि खिदा अधः । खित् । आसीऽत् । उपरि । खित् ।
 सीऽत् । आसीऽत् ।
 रेतोधा आसन्महिमान् आसन् रेतऽधाः । आसन् । महिमानः । आसन् ।
 स्वधा अवसात्प्रयतिः परसात् । स्वधा । अवसात् । प्रयतिः । परसात् ।

5 tiraścīno vītato raśmīr eṣām : Their cord was extended across :
 adbhāḥ svid āśīḥd, upāri svid was there below or was there above?
 āśīḥt P There were impregnators, there were
 retodhā āsan, mahimāna āsan ; powers ; there was energy below,
 svadhā avastāt, prāyatīḥ parās- there was impulse above.
 tāt.

raśmīḥ : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pāri yó raśmīnā divó ántān mamé pṛthivyāḥ who with a cord has measured out the ends of heaven and earth; cp. also the expression sūtram vītatam (in AV. x. 8, 37) the extended string with reference to the earth. āśīt: accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udata, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āśīḥt is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatīḥ and svadhā. In TS. iv. 8, 11, 1, mention is made of trāyo mahimānaḥ connected with fertility. svadhā: this is one of the five examples of a N. f. in ā left uncontracted with a following vowel: it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

इ को अज्ञा वेद क इह प्र वोचत् कः । अज्ञा । वेद । कः । इह । प्र । वोचत् ।
 कुत आजाता कुत इयं विश्वंष्टिः । कुतः । आऽजाता । कुतः । इयम् । वि
 अर्वाग्देवा अस्मि विस्वर्षेनेना- ऽश्वंष्टिः ।
 या को वेद यत आबभूव ॥ अर्वाक् । देवाः । अस्मि । विऽस्वर्षेनेन ।
 अथ । कः । वेद । यतः । आऽबभूव ॥

6 kó addhá veda? ká ihá prá Who knows truly? Who shall
 vocat, here declare, whence it has been
 kúta ájātā, kúta iyám víśvāṣṭīḥ? produced, whence is this creation?
 arvāg devā asyā visárjanena : By the creation of this (universe)
 áthā kó veda yáta ābabhūva? the gods (come) afterwards: who
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many (p. 441, 4 a). arvāk: the sense is that the gods, being part of the creation, are later than the period preceding the creation, and therefore can know nothing of the origin of the universe. áthā: with metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विश्वंष्टिर्यत आबभूव इयम् । विश्वंष्टिः । यतः । आऽबभूव ।
 यदि वा दुधे यदि वा न । यदि । वा । दुधि । यदि । वा । न ।
 सो अस्माध्वयः परमे व्योमन् यः । अस्मि । अधिऽध्वयः । परमे । वि
 सो अङ्ग वेद यदि वा न वेद ॥ ऽव्योमन् ।
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám víśvāṣṭīr yáta ābabhūva; Whence this creation has arisen ;
 yádi vā dadhé yádi vā ná : whether he founded it or did not :
 yó asyādhyakṣaḥ paramé vyo- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is defective by two syllables (p. 440, 4 a): possibly a metrical pause expressive of doubt may have been intended. vyoman: loc. (90, 2). véda: the accent is due to the formal influence of yádi (p. 246, 8 a).

YAMÁ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgīraṣas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādābāṇa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 185. Metre: Anuṣṭubh.

१ यमिन्नुषि सुपसा॒ग्नि
दे॒विः सु॒पिब॑न्ति य॒मः ।
अ॒र्चा नो वि॒रप॑तिः पि॒ता
पु॒रा॒य्याँ अ॒नु वे॑नति ॥

यमि॑न् । नृ॒षि । सु॒प॒सा॒ग्नि ।
दे॒विः । सु॒पि॒ब॑न्ति । य॒मः ।
अ॒र्च॒ । नः॒ । वि॒र॒प॑तिः । पि॒ता ।
पु॒रा॒य्यान् । अ॒नु । वे॒न॑ति ॥

1 yāsmiṇ vṛkṣe supalāśe
devāḥ sampibate Yamāḥ,
ātrā no viśpātīḥ pitā
purāṇāṁ ānu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yāsmiṇ: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampibate: *drinks Soma with*. ātrā: with metrically long final vowel (cp. 483, 2 A). naḥ: *our* i. e. *of me* and the other members of the family. pitā: *my deceased father*. purāṇāḥ: *ancient ancestors*; Sandhi, 89. ānu venati: that is, *associates with them*.

२ पुराणोऽनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकम्
तस्मा असूयन् पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । अमुया ।
असूयन् । अमि । अचाकम् ।
तस्मै । असूयन् । पुनरिति ॥

२ purāṇāṁ anuvénantam,
cārantam pāpāyamuyā,
asūyānn abhy ācākaśam:
tasmā asprhayam pūnaḥ.

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased: for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning *in this evil way*, that is, *going to the abode of the dead*. asūyān: *being displeased*, that is, *with him*, opposed to asprhayam, *I longed for him*, that is, *to see him again*. ācākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

३ च कुमारं नवं रघुम्
अचक्रं मर्गसाहचर्योः ।
एकैव विद्यतः प्राक्षन्
अर्पयन् अर्धं तिष्ठति ॥

यम् । कुमारम् । नवम् । रघुम् ।
अचक्रम् । मर्गसा । सहचर्योः ।
एकैव विद्यतः । प्राक्षन्
अर्पयन् । अर्धं । तिष्ठति ॥

3 yām, kumāra, nāvaṃ rātham
acakrām mānasākṛṇoḥ,
ēkeṣaṃ viśvātaḥ prāñcam,
āpaśyann ādhi tiṣṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. *aca-*
kram : perhaps because the dead are wafted to Yama by Agni. *ēka*
and *viśvātas* are opposed : though it has but one pole, it has a front
on every side. *āpaśyan* : because dead.

४ यं कुमारं प्रवर्तयो
रथं विप्रेभ्यस्परि ।
तं सामानु प्रवर्तत
समितो नाव्याहितम् ॥

यम् । कुमार् । प्र । अवर्तयः ।
रथम् । विप्रेभ्यः । परि ।
तम् । सामं । अनु । प्र । अवर्तत ।
सम् । इतः । नावि । आहितम् ॥

4 yām, kumāra, prāvartayo
rātham viprebhyas pári,
tām sāmānu prāvartata,
sām itó nāvi āhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chariot
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *pra-*
āvartayas : 2. s. ipf. cs. of *vṛt* turn ; accent, p. 464, 17, 1 ; p. 469, β ;
analysed by the Padapāṭha, as *prā āvartayas* ; cp. note on viii.
48, 2 a. *ānu prā avartata* : 3. s. ipf. *Ā.* of *vṛt* : accent, p. 464, 17, 1 ;
p. 466, 19 ; p. 468, 20 a. *viprebhyas* : the priests officiating at the
funeral ; abl. governed by *pári* (176, 1 a) ; Sandhi, 48, 2 a. *sām*
ā-bitam : accent, p. 462, 13 b. *nāvi* : the funeral chant is placed on
a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारमजयद्
रथं को निर्वर्तयत ।
कः स्विस्तद्वय नीं ब्रूयाद्
अनुदेयो यथामवत ॥

कः । कुमारम् । अवनयत् ।
रथम् । कः । निः । अवर्तयत् ।
कः । स्वि । तत् । अय । नः । ब्रूयात् ।
अनुदेयो । यथा । अवत ॥

5 káḥ kumārām ajanayat?
rátham kó nír avartayat?
káḥ svit tád adyā no brūyād,
anudéyī yáthābhavat?

*Who generated the boy? Who
rolled out his car? Who pray
could tell us this to-day, how his
equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: cp. yām prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथामवदनुदेयी
ततो अग्रमजायत ।
पुरस्ताद्बुध्न आततः
पश्चान्निरयणं कृतम् ॥

यथा । अमवत् । अनुदेयी ।
ततः । अग्रम् । अजायत् ।
पुरस्तात् । बुध्नः । आततः ।
पश्चात् । निःअयणम् । कृतम् ॥

6 yáthābhavad anudéyī,
tátō ágram ajāyata;
purástād budhná ātataḥ;
paścān nirāyanam kṛtām.

*As the equipment was, so the top
arose; in front the bottom ex-
tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścád. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सार्दनं
देवमानं यदुच्यते ।

इदम् । यमस्य । सर्दनम् ।
देवमानम् । यत् । उच्यते

इयमंश्च धम्यते नाळीरु
अयं गीर्भिः परिकृतः ।

इयम् । अयम् । धम्यते । नाळीः ।
अयम् । गीःभिः । परिःकृतः ।

7 idám Yamásya sádanam
devamānám yád ucyáta.
iyám asya dhamyate náḷīr.
ayám gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sádanam*: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sádanam* occurs about a dozen times in the RV., beside the much commoner *sádanam*. *náḷīs*: with *s* in the nom. (100, 1 a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayám*: Yama. *páriṣkṛtas*: note that the Pada text removes the unoriginal *s* (p. 145, f n. 1; cp. note on x. 127, 3 a). *gīrbhīs*: dec. 82; accent, p. 458, c 1.

VÁTA

This god, as *Váta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Váyú*, who is celebrated in one whole hymn and in parts of others. *Váta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Parjanya*, while *Vāyu* is often similarly linked with *Indra* as *Indra-Vāyu*. *Vāta* is the breath of the gods. Like *Rudra* he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: *Triṣṭubh*.

१ वातंश्च नु महिमानं रथंश्च
इजज्ञेति खगयन्श्च घोषः ।
दिविस्यूमांश्चदयानि कृत्स्नम्
उतो एति पृथिव्या रेवुमख्यम् ।

वातंश्च । नु । महिमानम् । रथंश्च ।
इजम् । एति । खगयन् । अयम् । घोषः ।
दिविःस्यूम् । याति । अदयानि । कृत्स्नम् ।
उतो इति । एति । पृथिव्या । रेवुम् ।
अख्यम् ।

- 1 Vātasya nū mahimānam rā- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujānn eti, stanāyann asya goes shattering, thundering. Touch-
 ghōṣaḥ. ing the sky it goes producing ruddy
 divispfḡ yāti aruṇāni kṛṇvānn; hues ; and it also goes along the
 utó eti pṛthivyā reṇúm āsyan. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being *prá vocam* according to the first verse of i. 82, *Índrasya nū víryāni prá vocam*, and of i. 154 *Vísṇor nū kam víryāni prá vocam*. *ruján* : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). *stanāyan* : used predicatively like a finite vb. (207) or *eti* may be supplied. *aruṇāni* : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. *asya* : accent, p. 452. *utó* : 24. *pṛthivyā* : inst. expressing motion over (199, 4).

- २ सं प्रेरति अनु वातस्य विष्ठा सम । प्र । ईरति । अनु । वातस्य । विष्ठाः ।
 ऐवं गच्छन्ति समं न चोषाः । चा । एनम् । गच्छन्ति । समं नम् । न ।
 तानिः सद्युक्तरथं देव ईयति चोषाः ।
 ऽस्य विश्वस्य सुवन्स्य रावा । तानिः । सद्युक् । सऽरथम् । देवः ।
 ईयति ।
 चस्य । विश्वस्य । सुवन्स्य । रावा ।

- 2 sām prerate ānu Vātasya viṣṭhā : The hosts of Vāta speed on
 ānam gachanti sāmānam ná together after him : they go to him
 yóṣāḥ. as women to a festival. The god,
 tābhīḥ sayūk sarātham devā the king of all this world, united
 iyate, with them, goes on the same car.
 asya víśvasya bhūvanasya rájá.

sām prá irate : 3. pl. pr. *Ā.* of *ir* ; p. 468, 20 a. *viṣṭhās* : though the derivation is *vi-sṭha* (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which *yóṣās* are com-

pared, the sense being: the rains follow the storm wind (*apām sákhā* in 8 c), and accompany him on his course. *sarātham*: an adv. based on the cognate acc. (197, 4). *iyate*: from *i* go according to the fourth class, from which the pr. forms *iyasc*, *iyate*, *iyante*, and the pt. *íyamāna* occur; *c* is a Jagatī Pada.

३ अन्तरिक्षे पथिभिरीयमानो
न नि विशते कतमसुनाहः ।
अपां सखा प्रथमजा अतावा
क्व खिज्जातः कुत आ बभूव ॥

अन्तरिक्षे । पथिभिः । ईयमानः ।
न । नि । विशति । कतमत । अत । अह-
रिति ।
अपाम् । सखा । प्रथमजाः । अतजा ।
क्व । खित् । जातः । कुतः । आ । बभूव ॥

३ antārikṣe pathibhir íyamāno,
ná ní víśate katamāc canāhaḥ.
apām sákhā prathamajā řtāvā,
kua svij jātāḥ, kúta á babhūva?

Going along his paths in the air
he rests not any day. The friend
of waters, the first-born, the holy,
where pray being born, whence
has he arisen?

pathibhis: inst. in local sense (199, 4). *íyamānas*: see note on 2 c. *śhas*: acc. of duration of time (197, 2); cp. also 4 b and the *Padapāṭha*. *apām sákhā*: as accompanied by rain (cp. note on 2 a). *prathama-jās*: 97, 2. *řtāvā*: 15 c. *kva*: = *kúa* (p. 448). *jātās*: as a finite verb (208); cp. x. 129, 6 b. *kúta á babhūva* = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां सुवर्गस्य गर्भो
यथावशं चरति देव एषः ।
धाया इदं सृष्ट्विरे न रूपं
तस्यै वाताय हविषा विधेम ॥

आत्मा । देवानाम् । सुवर्गस्य । गर्भः ।
यथावशम् । चरति । देवः । एषः ।
धायाः । इत् । सृष्ट् । सृष्ट्विरे । न ।
रूपम् ।
तस्यै । वाताय । हविषा । विधेम ॥

4 ātmā devānām, bhūvanasya
gárbho,
yathāvaśám carati devá eṣāḥ.

Breath of the gods. germ of the
world, this god fares according to
his will. His sounds are heard.

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṃ. *that Vāta we would pay worship*
 tásmāi Vātāya haviṣā vidhema. *with oblation*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. *Ā.* pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. drśyate is here easily supplied. vidhema: with dat. (200 *Āf*).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. ca. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lo. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OL = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSI. = Old Slavonic. P. = Parasmaipada, active voice. pol. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. pra. = person, personal. pa. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *śas* in *ś-tas*, *ś-tra*, *ś-tha*,
a-śmā, a-śyā.
अपि *api*, v. *śāśti*, *śāśat*: see *śā*.
अप-*as*, n. *distress*, *trouble*, II. 83, 2. 3;
III. 56, 2; VII. 71, 5.

ak-tā, m. *ointment*; *beam of light*; (*clear*)
light, x. 14, 9 [*adj. anōti*].
akp-ā, m. *die* for playing, pl. *dies*, x.
84, 2. 4. 6. 7. 13 [*perhaps ap*
= *apaf*].

akṣ-ān, n. *eye* (weak stem of ākṣi), x. 127, 1.
 ā-kaiya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. kṣi *destroy*].
 akṣkhalī-kṣiṣā, gd. *having made a creak*, vii. 108, 8.
 Ag-nī, m. *fire*, ii. 12, 8; iii. 59, 5; viii. 48, 6; x. 84, 11; *god of fire*, Agni, i. 1-7, 9; 85, 1; ii. 85, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9. 12; 90, 18 [Lat. *ig-nis*, Slav. *og-ni*].
 agni-dagdha, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of dah *burn*].
 agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.
 agni-śvātā, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of svād *taste well*].
 āg-ra, n. *front; beginning*; top, x. 185, 6; lc. *āgre in the beginning*, x. 129, 8. 4.
 āgra-tās, adv. *in the beginning*, x. 90, 7.
 a-ghn-yā, f. *cow*, v. 83, 8 [gdv. *not to be slain*, from han *slay*].
 āṅkuś-in, a. *having a hook, hooked, attractive*, x. 84, 7 [āṅkuś *hook*].
 1. āṅg-a, n. *limb*, ii. 83, 9.
 2. āṅgā, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].
 āṅgāra, m. *coal*, x. 84, 9.
 Āṅgira, m. *name of an ancient seer*, iv. 51, 4.
 Āṅgiras, m. pl. *name of a group of ancestors*, v. 11, 6; x. 14, 3. 4. 5. 6; a., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. *ἀγγελο-ς* 'messenger'].
 ao bend, I. P. ācati. ūd-, *draw up*, v. 83, 8.
 a-caakra, a. (Bv.) *wheelless*, x. 185, 8.
 ā-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.
 ā-cit-a, dat. inf. *not to know*, vii. 61, 5.
 ā-cittī, f. (K.) *thoughtlessness*, vii. 86, 6.
 ā-citrā, n. *darkness, obscurity*, iv. 51, 8.
 ā-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.
 acyuta-ayāt, a. (Tp.) *moving the immovable*, ii. 12, 9.
 ācha, prp. with acc., *unto*, viii. 48, 6.
 āj drive, I. P. ājati [Lat. *ago* 'lead', 'drive', Gk. *ἀγω*, 'lead'].
 ā- drive up, vi. 54, 10.
 ūd- drive out, ii. 12, 3; iv. 50, 5.
 ājā-māyu, a. (Bv.) *bleating like a goat*, vii. 108, 6. 10 [māyā, m. *bleat*].
 ā-jāra, a. (K.) *unaging*, i. 160, 4 [if *waste away*].

ā-jasra, a. (K.) *eternal*, ii. 85, 8 [un/ā-*ing*: *jas* *be exhausted*].
 ājāvi, m. pl. Dv. cd. *goats and sheep*, x. 90, 10 [ājā + āvi].
 ā-jur-yā, a. *unaging*, iv. 51, 6 [jur *waste away*].
 āj, VII. P. anākti anoint; Ā. anktā anoint oneself, viii. 29, 1.
 ājās-ā, adv. *straightway*, vi. 54, 1 [inst. of ājās *ointment*: = with *gliding motion*].
 āj-i, n. *ornament*, i. 85, 8; viii. 29, 1 [āj *anoint*].
 ā-tas, adv. *hence*, x. 14, 9; = ab. *from that*, iv. 50, 8; *than that*, x. 90, 8.
 āti-rātrā, a. (celebrated) *overnight*, vii. 108, 7 [rātri *night*].
 ātka, m. *robe*, ii. 85, 14.
 āty-atavai, dat. inf. *to pass over*, v. 83, 10 [āti + i *go beyond*].
 ā-tra, adv. *here*, i. 154, 6; ii. 85, 6.
 ā-trā, adv. *then*, vii. 108, 2; *there*, x. 185, 1.
 Ātri, m. *an ancient sage*, vii. 71, 5.
 ā-tha, adv. *then*; so, vi. 54, 7.
 Āthar-van, m. pl. *name of a group of ancient priests*, x. 14, 6.
 ā-thā, adv. *then*, viii. 48, 6; x. 14, 10; 15, 4. 11; 129, 6; so, x. 127, 6.
 ātho, adv. *and also*, x. 90, 5 [ātha + u].
 ad, eat, II. P. ātti, ii. 85, 7; x. 15, 8. 11. 12 [Lat. *edo*, Gk. *έδω*, Eng. *eat*].
 ā-dabdhā, pp. (K.) *uninjured*, iv. 50, 2 [dabdh *harm*].
 ā-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, *freedom*, from 8. dā *bind*].
 ad-dhā, adv. *truly*, x. 129, 6 [in this manner: a-d *this* + dhā].
 ā-dyā, adv. *to-day*, i. 85, 11; iv. 51, 8-4; x. 14, 12; 127, 4; 185, 5; now, x. 15, 2 [perhaps = ā-dyavi *on this day*].
 ā-dri, m. *rock*, i. 85, 5 [not *splitting*: dr *pierce*].
 ādri-dugdha, Tp. cd. *pressed out with stones*, iv. 50, 5 [pp. of duh *milk*].
 ādha-ra, a. *lower*, ii. 12, 4.
 ādhā, adv. *below*, x. 129, 5.
 ādhi, prp. with lc., *upon*, i. 85, 7; v. 88, 9; vii. 108, 5; with ab. *from*, x. 90, 5.
 ādhy-akṣa, m. *eye-witness; surveyor*, x. 129, 7 [having one's eyes upon].
 adhvarā, m. *sacrifice*, i. 1, 4. 8; iv. 51, 2.

adhvar-yū, m. officiating priest, vii. 108, 8.
 a-dhvasmān, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
 an breathe, II. P. āniti, x. 129, 2 [Go. an-an 'breathe'].
 ān-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
 ān-abhi-mlāta-varṇa, a. (Bv.) having an unfaded colour, ii. 85, 18.
 ā-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
 an-amivā, a. (Bv.) diseaseless, iii. 59, 8; n. health, x. 14, 11 [āmivā disease].
 ān-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀ-αγής 'innocent'].
 an-idhmā, a. (Bv.) having no fuel, ii. 85, 4.
 ā-nimis-am, (acc.) adv. unwinkingly, vii. 61, 8 [ni-mis, f. wink].
 ā-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mis, f. wink].
 ā-nivisamāna, pr. pt. A. unresting, vii. 49, 1 [ni + vis go to rest].
 ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
 ān-ika, n. face, ii. 35, 11 [an breathe].
 ānu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
 ānu-kāmam, (acc.) adv. according to desire, viii. 48, 8.
 ānu-dēyi, f. equipment (?), x. 135, 5. 6 [f. gdv. of ānu-dā to be handed over].
 ānu-paspaśānā, pf. pt. A. having spied out, x. 14, 1 [spāś spy].
 ānu-madyā-māna, pr. pt. ps. being greeted with gladness, vii. 63, 8.
 ānu-vēnant, pr. pt. seeking the friendship of (acc.), x. 135, 2.
 ānu-vrata, a. devoted, x. 84, 2 [acting according to the will (vrata) of another].
 ān-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtā right].
 an-enās, a. (Bv.) guiltless, vii. 86, 4 [ēnas guilt].
 ānta, m. end, iv. 50, 1; edge, proximity: lc. ānte near, x. 84, 16.
 āntar, prp. with lc. within, i. 35, 9; ii. 12, 8; 85, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 8 [Lat. inter].
 āntāri-ksa, n. air, atmosphere, i. 35, 7. 11; ii. 12, 2; x. 90, 14; 168, 8

[situated between heaven and earth: ksa = 1. kai dwell].
 ānti-tas, adv. from near, iii. 59, 2 [ānti in front, near].
 āndh-as, n. Soma plant; juice, i. 85, 6. [Gk. ἀνδ-ος 'blossom'].
 ān-na, n. food, ii. 35, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
 anyā, prn. a. other, ii. 35, 3. 3. 18; x. 84, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 38, 11; anyā-anyā one-another, vii. 108, 3. 4. 5; anyē-anyē, anyāh-anyāh some-others, x. 14, 8; ii. 85, 3 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].
 āp, f. water, pl. N. āpas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 108, 2; A. apās, v. 83, 6; inst. adbhās, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 85, 1. 2. 3. 7. 9. 11. 18. 14; vii. 108, 4; x. 168, 8; L. apasū, ii. 35, 4. 5. 7. 8; vii. 108, 5 [Av. ap 'water'].
 āpa-dhā, f. unclosing, ii. 12, 8.
 āpa-bhartavā, dat. inf. to take away, x. 14, 2 [bhr bear].
 āpa-bhartf, m. remover, ii. 38, 7 [bhr bear].
 ā-paśyant, pr. pt. (K.) not seeing, x. 135, 8.
 āpas, n. work, i. 85, 9 [Lat. opus 'work'].
 apās, a. active, i. 160, 4.
 apās-tama, spv. a. most active, i. 160, 4.
 Apām nāpāt, m. son of waters, name of a god, ii. 38. 18; 35, 1. 3. 7. 9.
 āpi-hita, pp. covered, x. 129, 3 [dhā put].
 āpi-yā, a. secret, ii. 35, 11 [āpic contraction of a presupposed āpi-añc].
 a-praketā, a. (Bv.) indistinguishable, x. 129, 3 [praketā perception].
 ā-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i ge].
 a-pramrśyā, gdv. not to be forgotten, ii. 85, 6 [mrś touch].
 ā-budhya-māna, pr. pt. unawakening, iv. 51, 8 [budh wake].
 abhi-ksipānt, pr. pt. lashing, v. 83, 3.
 abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 108, 7.
 abhimāt-in, m. adversary, i. 85, 3 [abhi-māti, f. hostility].
 abhi-vrta, pp. rained upon, vii. 108, 4.
 abhiśī-dyumna, a. (Bv.) splendid to help, iv. 51, 7 [dyumnā, n. splendour].
 abhiśī-śavas, a. (Bv.) strong to help, iii. 59, 8 [śavas, n. might].

abhiṭi, f. *attack*, ii. 33, 5 [abhi + ṭi].
 abhi-vṛta, pp. *adorned*, i. 85, 4 [L. vṛ cover].
 ā-bhva, a. *monstrous*; n. *force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous: -bhū be].
 ā-manya-māna, pr. pt. Ā. 'not thinking - unexpected', ii. 12, 10 [man think].
 ā-martya, a. (K.) *immortal*, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā friend].
 āmita-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 āmi-vā, f. *disease*, i. 85, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm; 3. s. āmi-ti].
 āmu-y-ā, inst. adv. *in this way*, so, x. 185, 2 [inst. f. of āmu this used in the inflexion of ayām].
 ā-mūra, a. (K.) *wise*, vii. 61, 5 [not foolish: mūrā].
 a-mṛta, a. *immortal*; m. *immortal being*, i. 85, 2; vii. 63, 5; viii. 48, 8²; n. *what is immortal*, i. 85, 6; x. 90, 8; *immortality*, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. ἀμρτορος 'immortal'].
 āmrta-tvā, n. *immortality*, x. 90, 2.
 āmbh-as, n. *water*, x. 129, 1.
 ā-yajvan, m. (K.) *non-sacrificer*, vii. 61, 4.
 ā-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 8. 8; viii. 48, 10; x. 84, 18 (= *here*); *he*, i. 160, 4; x. 185, 7.
 ā-yās, a. *nimble*, i. 154, 6 [not exerting oneself: yās = *yas* heat oneself].
 a-rapās, a. (Bv.) *unclothed*, ii. 33, 6; x. 15, 4 [rāpas, n. *infirmity, injury*].
 ārap-kṛta, pp. *well-prepared*, x. 14, 18 [made ready].
 āram, adv. *in readiness*; with kṛ do *service to* (dat.), vii. 86, 7.
 ā-rāti, f. *hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 8; x. 84, 14 [non-giving, nig-gardiness, enmity].
 ā-ri, m. *niggard, enemy*, gen. āryās, ii. 12, 4. 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = *rai*; 1. *indigent*; 2. *niggardly*].
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injury].
 ar-unā, a. f. *reddy*, x. 15, 7; n. *reddy hue*, x. 168, 1.
 ar-unā, a. *reddy*, i. 85, 5; vii. 71, 1.

a-rantū, a. (Bv.) *duelless*, i. 85, 11 [rantū m. *duel*].
 ark-ā, m. *song*, i. 85, 2; x. 15, 9 [aro sing].
 aro sing, praise, I. āroati. sām-, *praises universally*, pf. āroā, i. 160, 4.
 āro-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.
 arpa-vā, a. *waving*, viii. 63, 2; m. *flood*, i. 85, 9.
 ār-tha, n. *goal*, vii. 63, 4 [what is gone for: r go].
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].
 ar-pāya, ca. of r go. ād-raise up, ii. 83, 4.
 arya, a. *noble*, vii. 86, 7; x. 84, 18; m. *lord*, ii. 35, 2.
 Arya-mān, m. *name of one of the Ādityas*, vii. 63, 6.
 ār-vant, m. *steed*, ii. 33, 1; vii. 54, 5 [speeding: r go].
 arvāk, adv. *hither*, x. 15, 4. 9; *afterwards*, x. 129, 6.
 arvāho, a. *hitherward*, i. 85, 10; v. 83, 6.
 ārh-ant, pr. pt. *worthy*, ii. 33, 10².
 āv help, I. P. āvati, i. 85, 7; ii. 12, 14; 35, 15; iv. 50, 9. 11; vii. 49, 1-4; 61, 2; x. 15, 1. 5; *quicken*, v. 83, 4.
 ava-tā, m. *well*, i. 85, 10; iv. 50, 2 [āva down].
 a-vadyā, n. *blameless*, x. 14, 8 [gdv. not to be praised, blameworthy].
 avā-nī, f. *river*, v. 11, 5 [āva down].
 ava-pāsyant, pr. pt. *looking down on* (acc.), vii. 49, 8.
 ava-mā, spv. a. *lowest*; *nearest*, ii. 35, 12; *latest*, vii. 71, 3 [āva down].
 ava-yātī, m. *appeaser*, viii. 48, 2.
 āva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [āva down].
 āv-as, n. *help*, i. 85, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 āva-sāna, n. *resting place*, x. 14, 9 [un-binding, giving rest: āva + sā = *sā* tie].
 avās-tāt, adv. *below*, x. 129, 5.
 āvas-yū, a. *desiring help*, iv. 50, 9.
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [vātā wind].
 av-i-tī, m. *helper*, ii. 12, 6.
 a-vīra, a. (Bv.) *sonless*, vii. 61, 4 [vīrā hero].
 a-vṛkā, a. (K.) *friendly*, x. 15, 1 [not harming: vṛka wolf].

a-vyathā, gdv. *immovable*, ii. 35, 5 [vyath waver].

ad reach, obtain, V. aśnōti, aśnutā, i. 1, 3; 85, 2; ii. 33, 2, 6; iii. 59, 2; vii, 108, 9.

abhi- attain to (acc.), i. 154, 5.

āś-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ἀσμων 'anvil'].

āś-va, m. horse, ii. 12, 7; 85, 6; iv. 51, 5; v. 88, 8, 6; vii. 71, 8, 5; x. 84, 8, 11; 90, 10 [Lat. equus 'horse', Gk. ἵππος, OS. āhu].

āśva-magha, a. (Bv.) rich in horses, vii. 71, 1 [maghā bounty].

Āśv-in, m. du. horsemen, name of the twin gods of dawn, vii. 71, 2, 3, 6.

astāu, nm. eight, i. 85, 8.

as be, I. P.: pr. 2. āsi, i. 1, 4; ii. 12, 15; 88, 3; 3. āsti, ii. 12, 5; 88, 7, 10; vii. 71, 4; 86, 6; x. 84, 14; pl. 1. smāsi, vl. 54, 9; viii. 48, 9; 3. sānti, i. 85, 12; x. 90, 16; ipv. astu, v. 11, 5; vii. 86, 8; x. 15, 2; sāntu, vii. 68, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10, 11; viii. 48, 12, 18; ipf. 3. ās, x. 129, 8; āsit, x. 84, 2; 90, 6, 12, 14; 129, 14, 2^a, 8^a, 4, 5^a; āsan, x. 90, 15, 16; 129, 5^a; pf. āsa, vii. 86, 4; x. 129, 2; āsur, iv. 51, 7. āpi- be or remain in (loc.); syāma, iii. 59, 4; x. 14, 6.

pāri be around, celebrate, 2. pl. stha, vii. 108, 7.

prā- be pre-eminent, ipv. astu, iii. 59, 2. āś-at, pr. pt. n. the non-existent, x. 129, 1, 4.

a-sāścāt, a. (Bv.) inexhaustible, i. 160, 2 [having no second, sāścāt: sac follow].

āś-ita, (pp.) a. black, iv. 51, 9.

ā-sammrāṣa, pp. (K.) uncleaned, v. 11, 8 [mrj wipe].

ās-u, m. life, x. 14, 12; 15, 1 [1. as exist].

asu-ṭp, a. (Tp.) life-stealing, x. 14, 12 [ṭp delight in].

āsu-niti, f. spirit-guidance, x. 15, 14.

āśa-ra, m. divine spirit, i. 85, 7, 10; v. 88, 6 [Av. ahura].

āśur-yā, n. divine dominion, ii. 33, 9; 85, 2.

asūyānt, pr. pt. displeased, resentful, x. 185, 2.

ās-ta, n. home, abode, x. 14, 8; 84, 10.

asmā, prn. stem of 1. pr. pl.; A. asmān us, viii. 48, 3, 11; x. 15, 5; D.

asmābhyam to us, i. 85, 12; x. 14, 12; asmā to us, i. 160, 5; ii. 33, 12; Ab. asmād from us, ii. 33, 2; vii. 71, 1, 2; than us, ii. 33, 11; G. asmākam of us, vi. 54, 6; L. asmā in or on us, ii. 85, 4; iv. 50, 10, 11; viii. 48, 10; asmāsu on us, iv. 51, 10.

a-smīn, L. of prn. root a, in this, ii. 85, 14; iv. 50, 10; x. 14, 6.

ā-smera, a. (K.) not smiling, ii. 85, 4.

a-smāi, D. of prn. root a, to him, ii. 85, 5, 12; for him, x. 14, 9; unaccented, asmāi to or for him, ii. 13, 5, 18; 85, 2, 10; vi. 54, 4; vii. 68, 5; x. 14, 9, 11.

a-syā, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 18; 85, 2, 6, 8, 11; iv. 50, 2; vi. 54, 8; vii. 86, 1; viii. 48, 12; x. 84, 4, 6; 90, 8^a, 4, 6, 12^a, 15; 129, 7; 135, 7; 168, 1.

ās-yant, pr. pt. scattering, x. 168, 1 [as throw].

a-syāi, D. f. of prn. root a, to that, ii. 85, 5.

ah say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 84, 4.

āha, emphasizing pol., indeed, i. 154, 6; v. 85, 8; vii. 108, 2.

āhan, n. day, viii. 48, 7; x. 129, 2.

āhām, pra. prn., I, viii. 86, 7; x. 15, 3; 84, 2, 8, 12.

āhar, n. day, vii. 108, 7.

āhas, n. day, x. 168, 8.

a-hastā, a. (Bv.) handless, x. 84, 9.

āh-l, m. serpent, ii. 12, 3, 11 [Av. ahi, Gk. ἕξις 'viper', Lat. angui-s].

ā-brhāna, pr. pt. Ā. free from wrath [hr be angry].

Ā, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L. in, i. 85, 4; ii. 85, 7, 8; iii. 59, 3; viii. 48, 6.

ā, pol. quite, very, ii. 12, 15; with D., viii. 48, 4.

ā-gata, pp. come, vii. 108, 3, 9 [gam go].

ā-gam-īṣṭha, a. spv. coming most gladly, x. 15, 8.

āg-as, n. sin, vii. 86, 4; x. 15, 6 [op. Gk. ἄγος 'guilt'].

āo-ya, gd. bending, x. 15, 6 [ā+ao bend].

ā-jāta, pp. produced, x. 129, 6 [jan generate].

āj-ya, n. melted butter, x. 90, 6 [ā-añj anoint].

āni, m. axle-end, i. 35, 6.

ā-tata, pp. extended, x. 185, 6 [tan stretch].

ā-tasthivāms, red. pf. pt. having mounted, ii. 12, 8 [ā + sthā stand].

āt-mān, m. breath, x. 168, 4 [Old Saxon āthm 'breath'].

Ādityā, m. son of Aditi, iii. 59, 2. 3. 5.

āp obtain, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].

ā-bhis, I. pl. f. of prn. root a, with these, v. 83, 1.

ā-bhū, a. coming into being, x. 129, 3.

āmā, a. raw, unbaked, ii. 85, 6 [Gk. ἄμω-s 'raw'].

ā-yat-f, pr. pt. f. coming, x. 127, 1. 3 [ā + i go].

āyas-ā, n. f. f. made of iron, viii. 29, 3 [āyas iron].

āy-ū, a. active; m. living being, mortal, iii. 59, 9 [i go].

ā-yudh-a, n. weapon, viii. 29, 5 [ā + yudh fight].

āy-us, n. span of life, vii. 108, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i go].

āranyā, a. belonging to the forest, x. 90, 8 [āranya].

ārōhant, pr. pt. scaling, ii. 12, 12 [ruh mount].

āvis, adv. in view, with kr, make manifest, v. 83, 3.

ās-ū, a. swift, vii. 71, 5 [Gk. ἄσφ-s].

āsū-hēman, a. (Bv.), of swift impulse, ii. 35, 1.

ā-sām, gen. pl. f. of the prn. root a, of them, iv. 51, 6.

ās-ina, irr. pr. pt. Ā., sitting, x. 15, 7 [ās sit].

ā-hita, pp. placed in (lc.), viii. 29, 4; x. 14, 16; with sām placed upon (lc.), x. 185, 4 [dhā put].

ā-huta, pp. to whom offering is made, v. 11, 8.

I go, II. P. āmi, x. 34, 5; ēti, iv. 50, 8; x. 34, 6; 168, 13; yānti, vii. 49, 1; approach (acc.), viii. 48, 10; āyan, pr. sb. pass, vii. 61, 4; attain, vii. 63, 4; pf. iyūr, x. 15, 1. 2.

ānu- go after, vi. 54, 5; follow (acc.), viii. 63, 5.

āpa- go away, x. 14, 9.

abhi- come upon, ipf. āyan, vii. 108, 2.

āva- appease: op. iyām, vii. 86, 4.

ā- come, ii. 83, 1; v. 83, 6; go to, x. 14, 8.

ūpa ā- come to (acc.), i. 1, 7.

ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.

ūpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; flow to, ii. 35, 3.

pārā- pass away, pf. iyūr, x. 14, 2. 7.

pāri- surround, ii. 35, 4. 9.

prā- go forth, i. 154, 3; x. 14, 7.

ānu prā- go forth after, vi. 54, 6.

vi- disperse, x. 14, 9.

sām- flow together, ii. 35, 3; unite, vii. 103, 2.

ichā-māna, pr. pt. Ā. desiring, x. 34, 10 [iç wish].

i-tās, adv. from here, x. 135, 4.

i-ti, pcl. thus, ii. 12, 52; vi. 54, 1. 2; x. 34, 6 [180].

it-thā, adv. thus, ii. 35, 11; truly, i. 154, 5 [id + thā; 180].

i-d, emphasizing pcl. just, even, i. 1, 4. 6; 85, 8; 154, 8; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 18; 127, 3 [Lat. id: 180].

i-d-ām, dem. prn. n. this, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; this world, v. 83, 9; = here, vi. 54, 1 [111].

i-dānim, adv. now, i. 85, 7.

idh kindle, VII. Ā. inddhē.

sām kindle, 3. pl. indhate, ii. 35, 11; pf. idhīrē, v. 11, 2.

idh-mā, m. fuel, x. 90, 6 [idh kindle].

ind-u, n. drop, Soma, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.

indra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10. 11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 18.

indr-iyā, n. might of Indra, i. 85, 2 [Indra].

i-nv go, I. P. invati [secondary root from i go according to class v.: i-nu].

sam- bring, i. 160, 5.

imā, dem. prn. stem, this, A. m. imām, ii. 85, 2; x. 14, 4; 15, 6; N. m. pl. imā, vi. 54, 2; viii. 48, 5; n. imā, ii. 12, 3; x. 15, 4; imāni, vii. 61, 6; 71, 6 [111].

i-y-ām, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].

irā, f. *nurture*, v. 88, 4.

ir-īpa, n. *dice-board*, x. 84, 1. 9.

ir-ya, a. *watchful*, vi. 54, 8.

i-va, enc. pcl. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 83, 6; 85, 5. 18; iv. 51, 2; v. 11, 5; 83, 8; vii. 68, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 84, 1. 8. 5. 8; 127, 7. 8 [180].

is-irā, a. *devoted*, viii. 48, 7.

iṣṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.

iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [iṣ-ṭā, pp. du. of yaj *sacrifice* + pūrtā, pp. of pṛ *fill, bestowed*].

i-hā, adv. *here*, i. 1, 2; 85, 1. 6; ii. 85, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.

iā, f. *consecrated food*, iv. 50, 8.

i go, IV. Ā. *fyate*, x. 168, 2; *approach*, imāhe, vi. 54, 8.

antār-go between (acc.), i. 85, 9; 160, 1.

i-j-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.

iḍ praise, II. Ā., fte, i. 1, 1.

iḍ-ya, gdv. *praiseworthy*, i. 1; 2 [iḍ *praise*].

im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 83, 13²; 85, 1; vii. 103, 8 [180].

iya-māna, pr. pt. Ā. *going*, x. 168, 8 [i go].

ir stir, set in motion, II. Ā. frte.

ānu sām prā- speed on together after, x. 168, 2.

ūd- arise, x. 15, 1; v. 82, 8.

prā-, cs. Irāya, *utter forth*, ii. 83, 8.

iā be master of, overpower, II. Ā. iāte, with gen., viii. 48, 14.

iā-āna, pr. pt. Ā. *ruking over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 83, 9.

is move, I. iṣati, -te, from (ab.), v. 83, 2.

i-j-itā, pp. *implored*, x. 15, 12 [iḍ *praise*].

U, enc. pcl. *now, also*, i. 85, 6; 154, 4; ii. 83, 9; 85, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 8; vii. 61, 6; 63, 1. 2; 86, 8. 8; viii. 48, 8; x. 14, 2; 15, 8; 127, 8²; 129, 1² [180].

uk-thā, n. *recitation*, iv. 51, 7 [vao *speak*].

1. ukṣ sprinkle, VI. uksāti, -te, x. 90, 7. pra- besprinkle, x. 90, 7.

2. ukṣ grow.

ukṣ-itā, pp. *grown strong*, i. 85, 2 [2. ukṣ = vaks *grow*].

ug-rā, a. *mighty*, ii. 83, 9; x. 84, 8; *fierce, terrible*, ii. 83, 11; viii. 29, 5.

uchānt, pr. pt. *shining*, iv. 51, 2 [1. vas *shine*].

u-tā, pcl. *and*, i. 85, 5; 154, 4; ii. 12, 5; 85, 11; iii. 59, 1; iv. 50, 9; v. 83, 2². 10; vi. 54, 6; vii. 68, 5; 86, 2; viii. 48, 1. 5. 8. 14; x. 84, 2; 90, 2; utā vā, vii. 49, 2²; = *and*, viii. 48, 15.

utō, pol. *and also*, x. 168, 1 [utā + u].

ūt-tara, cpv. a. *upper*, i. 154, 1 [ūd *up*].

ūt-sa, m. *spring*, i. 85, 11; 154, 5 [ud *wet*].

ud *wet*, VII. P. unātti, undānti [cp. Lat. *und-a* 'wave'].

vi- moisten, drench, i. 85, 5; v. 83, 8.

ud-ān, n. *water*, i. 85, 5 [Go. *waſt* 'water'].

udan-vānt, a. *water-laden*, v. 83, 7.

ūd-ita, pp. *risen*, vii. 68, 5 [i go].

udumbalā, a. *brown* (?), x. 14, 12.

ud-vāt, f. *upward path*, i. 85, 8; *height*, v. 83, 7; x. 127, 2 [ūd *up* + af. *vat*].

upa-kṣiyānt, pr. pt. *abiding by* (acc.), iii. 59, 8 [kṣi *dwelt*].

upa-mā, spv. a. *highest*, viii. 29, 9.

upa-yānt, pr. pt. *approaching*, ii. 83, 12 [i go].

ūpa-ra, cpv. a. *later*, x. 15, 2 [Av. *upara* 'upper', Gk. *ὑπερ-ος* 'pestle', Lat. *s-uper-us* 'upper'].

upāri, adv. *upward*, x. 84, 9; *above*, x. 129, 5 [Gk. *ὑπέρ, ὑπερ* = *ὑπέρ*, Lat. *s-uper*, Old High German *ubir* 'over'].

ūpa-śrita, pp. *impressed on* (lo.), vii. 86, 8 [śri *resort*].

upa-sādyā, gdv. *to be approached*, iii. 59, 5 [sād *sit*].

upā-stha, m. *lap*, i. 85, 5. 6; vii. 68, 8; x. 15, 7.

upa-hatnā, a. *slaying*, ii. 83, 11 [ha-tnu *from han* *slay*].

ūpa-hūta, pp. *invited*, x. 15, 5 [hū *call*].

upārā, m. *offence*, vii. 86, 6 [upa + ara *from r go: striking upon, offence*].

ubj force, VI. P., ubjāti.
 nir- drives out, i. 85, 9.
 ubhā, a. both, i. 85, 9; x. 14, 7 [op. Lat. am-bo, Gk. *du-ōw* 'both', Eng. do-th].
 ubhā-ya, a. pl. both, ii. 12, 8.
 ubhaya-dat, a. having teeth on both jaws, x. 90, 10.
 ur-ū, a., f. urv-ī, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *vouru*, Gk. *εὔρύς*].
 uru-kramā, a. (Bv.) wide-striding, i. 154, 5 [krāma, m. stride].
 uru-gāyā, a. (Bv.) wide-paced, i. 154, 1, 8, 6; viii. 29, 7 [-gāya gait from gā go].
 uru-cākṣas, a. (Bv.) far-seeing, vii. 68, 4 [cākṣas, n. sight].
 uru-vyācas, a. (Bv.) far-extending, i. 160, 2 [vyācas, n. extent].
 uru-sāmsa, a. (Bv.) far-famed, viii. 48, 4 [sāmsa, m. praise].
 uru-gyā, a. freedom-giving, viii. 48, 5 [from den. uru-ṣya put in wide space, rescue].
 urū-nasā, a. (Bv.) broad-nosed, x. 14, 12 [urū + nās nose].
 urviyā, adv. widely, ii. 85, 8 [inst. f. of urvī wide].
 urv-ī, f. earth, x. 14, 16 [urū wide].
 us-ānt, pr. pt. eager, vii. 108, 8; x. 15, 8^a [vas desire].
 Uṣ-ās, f. Dawn, ii. 12, 7; vii. 68, 8; 71, 1; x. 127, 8, 7; pl. iv. 51, 1-9; 11 [1. vas shines; cp. Gk. *hūs* (for *due-ōs*), Lat. *aur-or-a*].
 usarā-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usarā matutinal, yāman, n. courses].
 usar-īyā, f. cow, iv. 50, 5 [f. of usar-īyā ruddy from us-rā red].

Ū, enc. pol., ii. 85, 8; iv. 51, 2 [metrically lengthened for u].
 ū-tī, f. help, i. 85, 1; viii. 48, 15; x. 15, 4 [av favour].
 ūrd, m. du. thigh, x. 90, 11, 12.
 ūrj, f. vigour, strength, vii. 49, 4; x. 15, 7.
 ūrjāyant, den. pr. pt. gathering strength, ii. 85, 7.
 ūrdh-vā, a. upright, ii. 85, 9; upward, x. 90, 4 [Gk. *ὀρθός* for *ὀρθ-φό-s*; Lat. *arduu-s* 'lofty'].
 ūrdhvām, acc. adv. upwards, i. 85, 10.
 ūrmyā, f. night, x. 127, 6.
 ūr-vā, n. receptacle, ii. 85, 8; fold, herd, iv. 50, 2 [1. vṛ cover].

Ū go, V. P. *ṛṇōti*, int. *ārti aris*, viii. 48, 8 [Gk. *ὀρ-ῶ-με* 'stir up'].
 abhi- penetrates to (acc.), i. 85, 9.
 prā- send forth, III. iyartī, vii. 61, 2.
 ṣk-van, m. pl. name of a group of ancestors, x. 14, 8 [singing from aro sing].
 ṣk-vant, a. singing, jubilant, iv. 50, 5 [aro sing].
 ṣo, f. stanza, ii. 85, 12; collection of hymns, *Agveda*, x. 90, 9 [aro sing, praise].
 ṣoś-e, dat. inf. with prā, to praise, vi. 61, 6 [aro praise].
 ṣ-nā, n. debt, x. 127, 7.
 ṣnā-vān, a. indebted, x. 84, 10 [ṣnā debt].
 ṣ-tā, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 84, 12 [pp. of ṣ go, settled].
 ṣtā-jāta-satya, a. punctually true, iv. 51, 7 [true as produced by established order].
 ṣta-jñā, a. knowing right, x. 15, 1.
 ṣta-yū, a. yoked in due time, iv. 51, 5; vii. 71, 8.
 ṣta-ṣpā, a. cherishing the rite, iv. 50, 8.
 ṣtā-van, a. holy, ii. 85, 8; x. 168, 8; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.
 ṣ-tū, m. season, vii. 108, 9 [fixed time: from ṣ go].
 ṣ-té, adv. prp. with ab., without, ii. 12, 9 [loc. of ṣtā].
 ṣtv-ij, m. ministrant, i. 1, 1 [ṣtū + iḥ - ya] sacrificing in season].
 ṣtūdāra, a. compassionate, ii. 88, 5; wholesome, viii. 48, 10.
 ṣdh thrive, V. P. *ṣdhnōti*.
 ānu- bring forward, op. 2. a. ṣdhyā, viii. 48, 2.
 ṣdhak, adv. separately, vii. 61, 8.
 ṣbh-ū, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].
 ṣṣ-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
 ṣṣ-tī, f. spear, i. 85, 4 [ṣṣ thrust].
 ṣṣ-vā, a. high, lofty, vii. 61, 8; 86, 1.

Ṣ-ka, nm. one, i. 85, 6; 154, 8, 4; vii. 108, 6^a; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 8 [prn. root e].
 eka-parā, a. too high by one, x. 84, 2.
 ēkeṣa, a. having one pole, x. 185, 8 [iṣā + pole of a car].
 e-tā, dem. prn. stem, this: n. etād, iii. 59, 5; acc. m. etām this, x. 14, 9; him,

x. 84, 4; inst. *etāṣa*, v. 88, 6; m. pl. *etā*, x. 15, 14; m. pl. *etā* *these*, vii. 108, 9 [prn. root e + tā this].

etā-śa, m. steed of the Sun, vii. 68, 2 [ēta speeding, from i go].

etā-vant, a. *such*, x. 90, 8 [prn. *etā* *this* + *sf. vant*].

e-na, enc. prn. stem of 8. prs. *he, she*, it: acc. *enam him*, ii. 12, 5; iii. 59, 8; vii. 108, 2; x. 14, 11; 84, 4; 168, 2; acc. pl. *enān them*, vii. 108, 8; gen. du. *enos of them two*, vii. 108, 4 [prn. root e].

en-as, n., ii. 12, 10; vii. 71, 4; 86, 8.

enā, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root a].

e-bhis, l. pl. *with them*, x. 34, 5 [prn. root a].

e-bhyas, D. pl. *to them*, x. 34, 8 [prn. root a].

e-vā, pol. *thus, just*, i. 1, 8; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root e; cp. 180].

e-vā (= *evā*), adv. *thus, just*, ii. 88, 15; iv. 50, 8 [prn. root e].

e-śā, dem. prn.: N. s. m. *eśāh this*, x. 168, 4; *he*, ii. 12, 15; vii. 68, 8; viii. 29, 6; f. *eśā this*, x. 14, 2; *she*, x. 84, 2 [from prn. root e + *sa*].

e-śām, G. pl. m. *of them*, i. 85, 8; vii. 108, 5^a; 6; x. 34, 5, 8; 129, 5 [prn. root a].

Ok-as, n. *abode*, iv. 50, 2 [wonted place: *uo be wont*].

ōj-as, n. *might*, i. 85, 4, 10; 160, 5 [uj = *vaj*; cp. Lat. *augus-tus* 'mighty', 'august'].

ōjā-yāmāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [ōjas].

ōj-iyāms, cpv. a. *mightier*, ii. 88, 10.

ōja-dhī, f. *plant*, v. 88, 1. 4. 5. 10; vii. 61, 8 [āv(a)s-a *nurture* (av further) + *dhī holding*, from *dhā hold*].

Kā, inter. prn. *who?* i. 85, 7; x. 129, 6; 185, 5^a; (G. *kāya*, x. 129, 1; du. *kāu*, x. 90, 11^a; with *cid*: I. *kēna* *old by any*, x. 15, 6; pl. N. *kē* *old some*, viii. 108, 8).

ka-kūbh, f. *peak*, i. 85, 8.

ka-tamā, inter. prn. *which (of many)?* i. 85, 7; iv. 51, 6; with *canā any*, x. 168, 8 [Lat. *quo-tumus*].

kati-dhā, adv. *into how many parts?* x. 90, 11 [kā-ti *how many?* Lat. *quot*].

ka-dā, inter. adv. *when?* vii. 86, 2; with *canā*, *ever*, vi. 54, 9 [kā *who?*].

kānikradat, int. pr. pt. *bellowing*, iv. 50, 5; v. 88, 1. 9 [krand *roar*].

kān-iyāms, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *κῆνός* 'new' for *κῆνός*].

kam, pol., i. 154, 1 [*gladly*: cp. p. 225, 2].

kār-tave, dat. inf. of *kṛ do*, i. 85, 9.

kāmalik-in, a. *radiant*, ii. 88, 8.

kav-i, m. *sage*, v. 11, 8; vii. 86, 8; x. 129, 4 [Av. *kavi* 'king'].

kavi-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.

kavi-tara, cpv. a. *wiser*, vii. 86, 7.

kavi-śatā, pp. (Tp.) *recited by the sages*, x. 14, 4.

kav-yā, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 8.

kāśā, f. *whip*, v. 88, 3.

kām-a, m. *desire*, i. 85, 11; x. 84, 6; 129, 4 [kam *desire*].

kās appear, int. *oākaṣīti*.

abhi- look upon, x. 135, 2.

kitavā, m. *gambler*, x. 34, 8. 6. 7. 10. 11. 18.

kī-m, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 8^a; x. 90, 11; 129, 1^a; with *canā* *anything*, x. 129, 2 [Lat. *qui-s, qui-d*].

kīla, adv. emphasizing preceding word, *indeed*, ii. 12, 15 [160].

kīr-i, m. *singer*, ii. 12, 6 [2. *kṛ* *commemorate*].

ku-carā, a. *wandering at will*, i. 154, 2 [ku, inter. prn. root *where?* = *anywhere* + *carā* from *car fare*].

ku-tās, inter. adv. *whence?* x. 129, 6^a; 168, 3 [prn. root *where?*].

ku-mārā, m. *boy*, x. 185, 8. 4. 5; = *son*, ii. 88, 12.

kumārā-deṣṇa, a. (Bv.) *presenting gifts like boys*, x. 84, 7 [deṣṇā, n. *gift* from *dā give*].

kul-yā, f. *stream*, v. 88, 8.

kuv-id, inter. pol. *whether?* ii. 85, 1. 2; iv. 51, 4 [ku + *id*: cp. p. 226].

kū-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [ku + *sf. ha* = *dhā*: cp. p. 212].

kṛ make, V. *kṛnōti*, *kṛnōtē*, iv. 50, 9; v. 88, 8; = *hold*, x. 84, 12; = *raise*

(voice), 8; pr. sb. 8. a. kṛpāvat, viii. 48, 8; 3. pl. kṛpāvan, iv. 51, 1; vii. 68, 4; 2. pl. Ā. kṛpūdhvam, x. 34, 14; ipv. kṛpuhi, x. 185, 8; pf. cakrma, vii. 86, 5; x. 15, 4; oākūrū, vii. 68, 5; Ā. cakrē, x. 90, 8; cakrāte, viii. 29, 9; cakrīrē, i. 85, 1. 2. 7. 10; ft. karisyaśi, i. 1, 6; root ao. ākar, ii. 12, 4; iii. 59, 9; v. 88, 10; ākran, x. 14, 9; 3. pl. Ā. ākrata, vii. 108, 8; x. 84, 5; sb. kāratī, ii. 85, 1; kārama, x. 15, 6; ao. ps. ākāri, vii. 61, 7 [cp. Gk. kpaivw 'accomplish', Lat. creō 'create']].
 dpa ā- drive up for: rt. ao. ākaram, x. 127, 8.
 āvis- make manifest, v. 88, 3.
 nis- turn out: rt. ao. aakṛta, x. 127, 8.
 kṛv-ānt, pr. pt. making = offering, vii. 108, 8; x. 168, 1 [kr make].
 kr-tā, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12. 15; 185, 6; n. lucky throw, x. 84, 6 [Av. kereta, Old Persian karta 'made']].
 kṛtā, f. breast (?), ii. 85, 5.
 kr-tvī, gd. having made, x. 15, 12.
 krā-ā, a. poor, ii. 12, 6 [krā grow lean].
 kṛfana, n. pearl, i. 85, 4.
 krā draw, I. P. kāraṣati, v. 88, 7; VI. P. kṛsā-ti till, x. 84, 18.
 krā-i, f. field, x. 84, 18 [krā till].
 krā-tī, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: krā till].
 krā-pā, a. black, i. 85, 2. 4. 9; x. 127, 7; f. i, vii. 71, 1.
 klp be fit, I. kālpatī, os. kalpāyati, -te arrange, x. 15, 14.
 vi- dispose, x. 90, 11. 14.
 ket-ū, m. banner, v. 11, 2. 8; vii. 68, 2 [oit appear; Go. haidus 'manner']].
 kōvaṣa, m. pit, vi. 54, 7.
 kōśa, m. bucket, v. 88, 8; well (of a car), vi. 54, 8.
 kr-ā-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].
 krand bellows, I. P. krāṇdatī.
 abhi- bellows towards, v. 88, 7.
 krāṇd-as, n. battle array, ii. 12, 8 [hu ūle cry: krand shout].
 kram stride, I. P. krāmāti, Ā. krāmāte.
 vi- stride out, pf. cakrame, viii. 29, 7.
 abhi vi- spread asunder, develop into: ipf. ākrāmat, x. 90, 4.
 kriṣ play, I. kriṣa, x. 84, 8

krudh be angry, IV. P. krūdhyati; red. ao. inj. cukrudhāma, ii. 88, 4.
 kvā, inter. adv. where? i. 85, 7; ii. 88, 7; iv. 51, 6; x. 168, 8; with svid who knows where, x. 84, 10 [pronounced kūa].
 kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].
 kṣam forbear, I. Ā. kṣamate.
 abhi- be merciful to (acc.), ii. 88, 1. 7.
 kṣi dwell, II. P. kṣēti, iv. 50, 8.
 ādhi- dwell in (loc.), i. 154, 2.
 kṣiy-ānt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].
 kṣē-ma, m. possession, viii. 86, 8 [kṣi: kṣāyati possess].

Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].
 khālu, adv. indeed, x. 84, 14 [p. 227].
 khā-tā, pp. dug, iv. 50, 8 [khan dig].
 khyā see: no present; a. ao. ākhyat.
 abhi- perceive, vii. 86, 2.
 vi- survey, i. 85, 5. 7. 8; x. 127, 1.

Gaṇ-ā, m. throng, iv. 50, 5; x. 84, 12.
 gabh-trā, a. profound, x. 129, 1 [gabh = gāh plunge].
 gabhīrā-vapas, a. (Bv.) of deep inspiration, i. 85, 7.
 gam go, I. gāhati, -te to (acc.), i. 1, 4; x. 14, 18; root ao. 8. pl. āgman, vii. 71, 6; 1. pl. āganma, viii. 48, 3. 11 [Gk. Saiva, Lat. venio, Eng. come].
 ā- come, i. 1, 5; 85, 11; root ao. ipv. gahī, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 8. gāmantu, x. 15, 5². 11; go to (acc.), x. 168, 2.
 sām- go with (inst.), a. ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.
 gām-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.
 garta-sād, a. (Tp.) sitting on a car-seat, ii. 88, 11.
 gārbh-a, m. germ, ii. 88, 18; v. 88, 1. 7; x. 168, 4 [gārbh receive].
 gāv-y-ūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].
 gāh-ana, a. unfathomable, x. 129, 1 [gāh plunge].
 gā go, III. P. jīgāti.
 abhi- approach, vii. 71, 4.
 ā- come: rt. ao. agāt, i. 85, 8.
 pāri- go by (acc.): root ao. inj. gāt, ii. 88, 14.

prā- go forward, ipv. jigāta, i. 85, 6; *enter*, root ao., viii. 48, 2.
 gā-tū, m. path, way, iv. 51, 1; vii. 68, 5; x. 14, 2 [gā go].
 gātre-gātre, lo. itv. cd., in every limb, viii. 48, 2 [gā go].
 gāya-trī, f. a metre, x. 14, 16 [song: gā sing].
 gār, f. song, ii. 85, 1; v. 11, 5; 88, 1; vii. 71, 6; x. 185, 7 [gā sing].
 giri-kṣī-t, a. mountain-dwelling, i. 154, 8 [kṣī dwell].
 giri-gṛhā, a. mountain-haunting, i. 154, 2 [gṛh stand].
 gup guard: pf. jugupur, vii. 108, 9 [secondary root from the den. go-pā-ya].
 gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from gubh, inst. of gūh concealment, w. adverbial shift of accent].
 gūh-ya, gdv. to be hidden, vii. 108, 8 [gūh hide].
 cūh-ant, pr. pt. hiding, iv. 51, 9 [gūh hide].
 gūhā, pp. hidden, x. 129, 8 [gūh hide].
 1. gr sing, IX. grṇāti, grṇātē, ii. 38, 8, 12.
 abhi- greet favourably, x. 15, 6.
 2. gr waken: red. ao. 2. du. ipv. jigṛtam, iv. 50, 11.
 grn-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
 grn-ant, pr. pt. A. singing, praising, i. 85, 10; 160, 5 [gr sing].
 grt-sa, a. experienced, vii. 86, 7.
 grdh be greedy, IV. P. grdhvati; a ao. āgrdhāt, x. 84, 4.
 grbh-āyā, den. P. grasp.
 ūd- hold up, cease, v. 83, 10.
 grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
 grhē-grhe, lo. itv. cd., in every house, v. 11, 4.
 gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 8; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 108, 2, 10 [Av. N. gau-s, Gk. βῆ-s, Lat. bo-s (boe-), Ol. βο, Eng. cow].
 Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
 go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow + pā protect].

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
 gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 8.
 gō-māyu, a. (Bv.) loving like a cow, vii. 108, 6, 10 [māyū, m. loving].
 grabh seize, IX. grbhṇāti, grbhṇātē, vii. 108, 4.
 ānu- greet, vii. 108, 4.
 grāma, m. village, x. 127, 5; pl. = clane, ii. 12, 7.
 grām-yā, a. belonging to the village, x. 90, 8 [grāma].
 grīṣmā, m. summer, x. 90, 6.
 Ghar-mā, m. hot milk offering, vii. 108, 9 [Av. gar-ma, Lat. formus-s, Gk. θερμός 'warm', Eng. warm].
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sād sit].
 gharṁ-in, a. heated, vii. 108, 8.
 ghas eat: root ao. 3. pl. ākpan, x. 15, 13 [= ā-gh(a)s-an].
 ghā, enc. emphasizing pel., iv. 51, 7 [180].
 ghṛ-ni, f. heat, ii. 88, 6 [ghṛ = hr be hot].
 ghr-tā, (pp.) n. clarified butter, ghee, i. 85, 8; ii. 88, 11, 14; v. 11, 3; 88, 8 [ghṛ be hot].
 ghrta-nirñj, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nj, f. splendour from nīś out + nj wash].
 ghrta-pratīka, a. (Bv.) butter-faced, v. 11, 1 [pratīka, n. front from pratyāśī turned towards].
 ghrta-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
 ghṛṣ-vi, a. impetuous, i. 85, 1 [ghṛṣ = hrṣ be excited].
 gho-rā, a. terrible; n. magic power, v. 84, 14.
 ghōṣ-a, m. sound, x. 168, 1, 4 [ghuṣ make a noise].

Ca, enc. pel. and, i. 160, 2, 8; ii. 83, 18^a; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 84, 11; 90, 2, 8, 7, 8, 10; 4, viii. 48, 2; x. 84, 5; ca-ca, i. 85, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 18^a; 90, 18 [Av. ca, Lat. que 'and'; cp. 180].
 cakr-ā, n. wheel, vi. 54, 8; vii. 68, 2 [Gk. κύκλω-s, Anglo-Saxon hweofol].
 cakṣ, see IL. cāṣṭe [reduplicated form of kas = kās āśīne: = ca-k(a)s].

abhi- regard, iii. 59, 1; vii. 61, 1.
 prā-, *ca. cākṣāya illumine*, viii. 48, 6.
 vi- reveal, x. 84, 18.
 cākṣ-u, n. eye, x. 90, 18 [cākṣ see].
 cākṣ-us, n. eye, vii. 61, 1; 68, 1 [cākṣ see].
 eat hide (intr.), I. P. oṣṭati; *ca. oṣṭāya drive away*, ii. 38, 2.
 catur-akṣā, a. (Bv.) four-eyed, x. 14, 10 11 [akṣā = akṣi eye].
 catuṣ-pād, a. (Bv.) four-footed, iv. 51, 5 [catūr four, Lat. quattuor, Go. *Adwōr*].
 catvāriṃśā, ord., f. f. fortieth, ii. 12, 11.
 ca-nā, pcl. and not, vii. 86, 6.
 candrā-māsa, m. moon, x. 90, 18 [K. ed. bright (candrā) moon (māsa)].
 car fare, I. cārati, -to, iv. 51, 6, 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhi- bewitch, x. 84, 14.
 ā- approach, iv. 51, 8.
 prā- go forward, enter, viii. 48, 6.
 abhi sām- come together, viii. 48, 1.
 carā-tha, n. motion, activity, iv. 51, 5 [car fare].
 cār-ant, pr. pt. wandering, x. 84, 10; *faring*, x. 136, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 cār-man, n. skin, hide, i. 85, 5; vii. 68, 1.
 carṣaṇi-dhf-t, a. (Tp.) supporting the folk, iii. 59, 6 [carṣaṇi, a. active, f. folk + dhf-t supporting].
 cā-ru, a. dear, ii. 85, 11 [can gladden; Lat. *cā-ru-s* 'dear'].
 ci-kit-vāṃsa, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive, I. oṣṭati, -to; pf. cikṛta, i. 85, 7; sb. cikṛtat, i. 85, 6; *ca. citāya stimulate*, iv. 51, 8; *oṣṭāya cause to think*, vii. 86, 7.
 ā- observe: pf. cikṛta, vii. 61, 1.
 cit-rā, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrā-bhānu, a. (Bv.) of brilliant splendour, i. 85, 4; 85, 11.
 citrā-śravasa, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 cid, enc. pol. just, even, i. 85, 4, 10; ii. 12, 8, 13, 15; 33, 12; vii. 86, 1, 8, 8; x. 84, 8; 127, 5 [Lat. *quidā*].
 cakit-āna, int. pr. pt. famous, ii. 88, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cod impel].
 oṃv-āna, a. unstable, ii. 12, 4 [oṃv move].
 oṃv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of oṃv move].
 cyu waver, fall, I. oṃvāto.
 prā-, *ca. oṃvāya overthrow*, i. 85, 4.

Chand seem, II. P. oṃhanti; pf. oṃhāna, vii. 88, 8; *seem good, please*, 8. a. s ao. āchān, x. 84, 1.
 oṃhān-as, n. metre, x. 14, 16; 90, 9.
 oṃhāś, f. shade, ii. 88, 6 [Gk. *oid*].

Jāgat, n. world, i. 85, 1 [pr. pt. of gā go].
 jāgm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].

jajñ-ānā, pf. pt. ā. having been born, x. 14, 2 [jan generate].

jan generate, create, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 8, 7; 35, 2; jajñirā were born, x. 90, 9^a, 10; is ao. ājanī-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ājijanas hast caused to grow, v. 88, 10; *ca. jānāya generate*, ii. 85, 18; x. 185, 5 [Old Lat. *gen-ō* 'generate': Gk. *ao. ē-gev-ō-mpv*].

prā- be prolific, IV. ā. jāya, ii. 88, 1; 85, 8.

jān-a, m. mankind, ii. 85, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 85, 5; ii. 12, 1-14; iii. 59, 1, 8; iv. 51, 11; vii. 49, 8; 61, 5; 68, 2, 4; x. 14, 1 [jan generate; cp. Lat. *gen-uc*, Gk. *gev-or*, Eng. *kin*].

janāy-ant, *ca.* pr. pt. generating, i. 85, 2.
 jān-i, f. woman, i. 85, 1.

jān-i-man, n. birth, ii. 85, 6.

jan-ūs, n. generation, vii. 86, 1 [jan generate].

jāy-ant, pr. pt. conquering; m. victor, x. 84, 7 [ji conquer].

jār-ant, pr. pt. aging, old, x. 84, 8 [jā waste away; Gk. *γῆρ-ovr* 'old man'].

jar-ās, m. old age, vii. 71, 5 [jā waste away; cp. Gk. *γῆpas* 'old age'].

jar-i-tf, m. singer, ii. 88, 11 [jā sing].

jālāṣa, a. cooling, ii. 88, 7.

jālāṣa-bheṣajā, a. (Bv.) having cooling remedies, vii. 29, 5 [bheṣajā, n. remedy].

jālp-l, f. idle talk, chatter, viii. 48, 14 [jālp chatter].

jas be exhausted, I. jāsa; pf. ipv. jājastān weaken, iv. 50, 11.

jā be born, IV. Ā. jāyate is born, v. 11, 8; 83, 4; x. 90, 5; jāyase art born, v. 11, 6; ipf. ājāyata was born, x. 90, 9. 12. 18³; 129, 8; 185, 6; ājāyanta, x. 90, 10.

jāgr-vi, a. watchful, v. 11, 1; stimulating, x. 84, 1 [from red. stem of 2. gr wake].

jā-tā, pp. born, ii. 12, 1; x. 90, 5. 7; 168, 8; = finite vb., were born, x. 90, 10. 13; n. what is born, ii. 33, 8 [jā be born].

jāta-vedas, a. (Bv.) having a knowledge of beings, x. 15, 12. 18 [vād-as, n. knowledge from vid know].

jān-u, n. knee, x. 15, 6 [Gk. γόνυ, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. being born, iv. 50, 4 [jā be born].

jā-yā, f. wife, x. 84, 2. 4. 10. 11. 18 [jā be born].

jār-in-i, f. courtesan, x. 84, 5 [having paramours: jāra].

Jāhus-4, m. name of a protégé of the Āsvins, vii. 71, 5.

ji conquer, I. jāyati; ft. jesyāmi, x. 84, 6; ps. jiyate, iii. 59, 2 [when accented this form appears in the RV. as jiyate, i. e. it is then pr. Ā. of jyā overpower].

vi- conquer, ii. 12, 9.

jām- win, iv. 50, 9.

jigī-vāms, red. pf. pt. having conquered, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. transverse = athwart, i. 85, 11; prone, ii. 85, 9.

jirā-dānti, a. (Bv.) having girdling gifts, v. 83, 1.

jiv-ā, n. living world, iv. 51, 5 [Lat. vīv-o-s].

jivās-e, dat. inf. to live, viii. 48, 4; with prā to live on, x. 14, 14.

juṣ enjoy, VI. juṣā, vii. 71, 6; 86, 2; x. 15, 4. 18; pf. ab. jājusan, vii. 61, 6; is so. ab. jājīsat, ii. 85, 1 [cp. Gk. γούω, Lat. gus-tus, Go. kiusan, Eng. choose].

juṣ-āpā, pr. pt. Ā. enjoying, viii. 48, 2.

juṣ-ṭa, pp. (with shifted accent) acceptable, iii. 59, 5 [juṣ enjoy].

jū, IX. P. jūnā speed, vii. 86, 7.

jū, I. Ā. jāra awake, be active, iv. 51, 8.

jāha-māna, pr. pt. Ā. gasping, x. 15, 9 [jeh gasp].

jñā know, IX. jñāti, x. 84, 4 [cp. Gk. γινωσκω, Lat. co-gno-sco, Eng. know].

vi-, pa. jñāyāte be distinguished, iv. 51, 6.

jmā, f. earth, gen. jmās, iv. 50, 1.

jyā-yāms, opv. more, x. 90, 8; elder, vii. 86, 6 [jyā overpower; Gk. βιά 'force'].

jyā-gṛha, spv. highest, ii. 85, 9; chief, vii. 86, 4 [spv. of jyā].

jyōt-is, n. light, iv. 50, 4; 51, 1; viii. 48, 8; x. 127, 2 [jyut = dyut shine].

Tā, dem. prn., that; he, she, it; n. tād that, i. 1, 6; 35, 6; 154, 2. 5. 6; ii. 85, 11. 15; iv. 51, 10. 11; vii. 86, 2. 3. 4; 108, 5. 7; x. 84, 12. 18; 90, 12; 129, 2. 8. 4; 185, 5; m. ā. tān him, ii. 83, 18; 85, 8. 4; iv. 50, 1. 9; vi. 54, 4; that, x. 90, 7; 185, 4; I. tēna with it, viii. 29, 4. 10; with him, x. 90, 7; I. f. tāyā with that, i. 85, 11; D. tāsmā to him, iii. 59, 5; iv. 50, 8²; x. 84, 12; for him, x. 185, 2; to that, viii. 48, 12. 18 (= as such); x. 168, 4; for that, viii. 48, 10; ab. tāsmād from him, x. 90, 5. 8. 9². 10²; than that, x. 129, 2; G. tāsyā of him, ii. 85, 9; iii. 59, 4; of that, viii. 48, 8; x. 15, 7; du. m. tāu these two, x. 14, 12; f. tē these two, i. 160, 1. 5; D. tābhyām to those two, x. 14, 11; pl. N. m. tē they, i. 85, 2. 7. 10; viii. 48, 5; x. 15, 8. 5². 12. 18; those, x. 15, 1; 90, 16; = as such, x. 15, 4. 7; f. tās they, iv. 51, 8; those, iv. 51, 7². 9; vii. 49, 1. 2. 3. 4; n. tā those, i. 154, 6; ii. 83, 18; x. 14, 16; tāni those, i. 85, 12; x. 90, 16; A. tān those = that, x. 90, 8; I. tēbhis with them, i. 85, 11; x. 15, 8. 14; f. tēbhis with them, x. 168, 9; G. tāsām of them, x. 14, 6; L. tāsu in them, ii. 83, 18.

tams shake.

abhi- attack: pf. tatanā, iv. 50, 2.

tatan-vāms, pf. pt. having spread, vii. 61, 1 [tan stretch].

tā-tas, adv. thence, x. 90, 4; ag. m. 185, 6 [prn. root tā].

tā-tra, adv. there, x. 84, 18 [prn. root tā].

tā-thā, adv. thus, x. 90, 14 [prn. root tā].

ta-dāntm, adv. then, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. tanōti; ipf. ātanvata, x. 90, 6 [cp. Gk. τέννυμι 'stretch', Lat. tendo 'stretch'].

abhi- extend over: red. pf. ab., i. 160, 8.

áva- slacken (Ā.), ii. 83, 14.
 ā- extend to (acc.), i. 85, 7.
 ānu ā- extend over, viii. 48, 13.
 tán-aya, n. descendant, ii. 83, 14 [tan extend].
 tan-ū, f. body, i. 85, 3; ii. 85, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 84, 6; self, vii. 86, 2. 5 (pl.) [tan stretch: cp. Lat. ten-u-i-s, Gk. ταν-ū-, Eng. thin].
 tanv-ānā, pr. pt. Ā. performing, x. 90, 15 [tan extend].
 tap burn, I. tāpa; pf. tatāpa = it pains, x. 84, 11; ps. tapyāte, is distressed, x. 84, 10 [cp. Lat. tep-ere 'be warm'].
 tēp-ana, a. burning, x. 84, 7 [tap burn].
 tēp-as, n. heat, x. 129, 3 [Lat. tep-or].
 tap-tā, pp. heated, vii. 108, 9 [tap burn].
 tām-as, n. darkness, iv. 50, 4; 51, 1. 2. 3; vii. 68, 1; 71, 5; 127, 2. 3. 7; 129, 8^a [tam faint].
 tāmiś-īo-ī, f. power of darkness, viii. 48, 11 [tamiś = tāmas + īo = i-āñio].
 tar-āni, a. speeding onward, vii. 63, 4 [tř cross].
 tā-rhi, adv. then, x. 129, 2 [prn. root tā].
 tāva, gen. (of tvām) of thee, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. tava, Lith. tavā].
 tav-ās, a. mighty, ii. 83, 3; v. 83, 1 [tu be strong].
 tavās-tama, spv. mightiest, ii. 83, 3.
 tāv-is-ī, f. might, i. 85, 4 [tāvis = tāv-as, n. might].
 tāskara, m. thief, viii. 29, 6.
 tasthi-vāma, pf. pt. act. having stood, ii. 35, 14 [sthā stand].
 tāpay-iañū, a. causing to burn, x. 84, 7 [from cs. of tap burn].
 tāy-ū, m. thief, vii. 86, 5 [= stāyū; op. ste-nā thief].
 tig-mā, a. sharp, viii. 29, 5 [tij be sharp].
 tiraśo-īna, a. across, x. 129, 5 [tiraś].
 tir-ās, prp. across, vii. 61, 7 [tř cross; Av. tarō; cp. Lat. trans = 'crossing', N. pr. pt.].
 tīś, nm. f. of trī three, N. tīśās, i. 85, 5; ii. 85, 5.
 tū, pel. indeed, vii. 86, 1 [prn. root tu in tu-ām].
 tuch-yā, n. void, x. 129, 8.
 tūbhya, D. (of tvām) to thee, v. 11, 5 [cp. Lat. tibi].
 tūbhyam, D. (of tvām) for thee, iv. 50,

8; v. 11, 5; (angry) with thee, vii. 86, 8; = by thee, vii. 86, 8.
 tur-ā, a. eager, vii. 86, 4 [tur = tvar speed].
 tuvi-jātā, pp. high-born, iv. 50, 4 [tuvi from tu be strong].
 tūviś-man-ā, a. mighty, ii. 12, 12 [tuv-is, n. might from tu be strong].
 trp be pleased, IV. P. trpnoti; ca. tarpāya satisfy, i. 85, 11 [cp. Gk. τέρνω].
 trś thirst, IV. trśya; pf. tātśūr, x. 15, 9 [cp. Gk. τέρσσω 'become dry', Lat. torreo 'scorch', Eng. thirst].
 trs-nāś, a. thirsty, i. 85, 11.
 trāyā-vant, a. thirsty, vii. 103, 3 [trāyā thirst].
 tř cross, VI. tirā.
 prá- extend, increase (family), vii. 61, 4; prolong (life), 108, 10; is ao., viii. 48, 4. 7. 11.
 ví- run counter to (acc.), x. 84, 6.
 te, enc. dat. (of tvām), to thee, ii. 83, 1; iii. 59, 2; viii. 43, 13; x. 127, 8; for thee, iv. 50, 3; gen. of thee, i. 85, 11; ii. 12, 15; 83, 7. 11; v. 14, 8; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. tōi, Gk. toi].
 tok-ā, m. offspring, children, ii. 83, 14; vii. 63, 6.
 tmán, self, vii. 63, 6 [cp. ātmán].
 tyā, dem. prn., n. tyād that, iv. 51, 1; pl. tyā those, viii. 48, 11.
 tras tremble, I. trasa [Gk. τρέω, Lat. terreo 'frighten'].
 nis- speed away, viii. 48, 11.
 trā protect, IV. Ā. trāyate; s ao. op., vii. 71, 2.
 trā-tr, a. protecting, viii. 48, 14 [trā protect].
 trī, nm. three, i. 85, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. τρι-, Lat. tri-, OI. tri, Eng. three].
 trī-kadruka, m. pl. three Soma vats, x. 14, 16 [kadru, f. Soma vessel].
 trī-dhātū, a. (Bv.) having three parts, threefold, i. 85, 12; 154, 4.
 trī-pañcāśā, a. consisting of three fifties, x. 84, 8.
 trī-pād, a. (Bv.) consisting of three-fourths, x. 90, 4; m. three-fourths, x. 90, 8.
 trī-vandhurā, a. three-seated, vii. 71, 4.
 trī-sadhaśthā, a. (Bv.) occupying three seats, iv. 50, 1; n. threefold abode, v. 11, 2 [sadhaśthā, n. gathering-place].

tri-ṣṭūbh, f. name of a metre, x. 14, 16.
tri-s, adv. *thrice*, x. 90, 11 [Gk. *tris*].
tre-dhā, adv. *in three ways*, i. 154, 1.
tvāka-iyāma, cpv. *most vigorous*, ii. 83, 6.
tvād, ab. (of tvām) *than thee*, ii. 83, 10.
tvām, prs. prn. *thou*, i. 1, 6; 85, 8; ii. 33, 12; viii. 48, 9. 13. 15³; x. 15, 12². 13.

Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvāka = takṣa *fashion*].

tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 8; vii. 86, 4; x. 14, 4.
tvā-datta, ps. (Tp. cd.) *given by thee*, ii. 83, 2.

tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6².

tves-ā, a. *terrible*, ii. 33, 8. 14 [tviṣ *be agitated*].

tveṣā-samdrś, a. (Bv.) *of terrible aspect*, i. 85, 8.

tvōta, ps. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av *favour*].

Daks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [daks *be able*].

daks-ina, a. *right*, vi. 54, 10 [cp. Gk. δεξιό-*s*, Lat. *dexter*].

dakṣina-tās, adv. *to the south*, x. 15, 6.

dād-at, pr. pt. *giving*, vii. 103, 10 [dā *give*].

dādhat, pr. pt. *bestowing*, i. 85, 8; with ā (following), x. 84, 6 [dhā *put*].

dādḥ-āna, pr. pt. A. *committing, assuming*, i. 85, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā *put*].

dām-a, m. *house*, i. 1, 8; ii. 85, 7 [Gk. δῶμο-*s*, Lat. *domu-s*].

dāsa, nm. *ten*, x. 84, 12 [Gk. δέκα, Lat. *decem*, Eng. *ten*].

dasāṅgulā, *length of ten fingers*, x. 90, 1 [dāsa + āṅgulī *finger*].

Dāsa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-yu, m. *non-Aryan*, ii. 12, 10 [das *lay waste*].

dah *burn*, ī. dāha.

nīs- *burn up*, x. 84, 9.

1. dā *give*, III. dādāti, ii. 85, 10; x. 14, 9; ao. dādāt, vii. 103, 10³; ipv. 3. du.

dātām, x. 14, 12; s. ao. op. dāiya, ii. 83, 5 [cp. Gk. δίδωμι, Lat. *dā-re*].

ānu- *forgive*, ii. 12, 10.

ā- *take*, ii. 12, 4.

pārā- *abandon*: ao. inj., viii. 48, 8.

pāri- *give over to*: ipv. dehi, x. 14, 11.

prā- *present*: root ao. ādās, x. 15, 12.

2. dā *divide*, IV. dāya; *wield*, ii. 83, 10.

dādrhānā, pf. pt. A. *steadfast*, i. 85, 10 [drh *make firm*].

dā-tī, m. *giver*, ii. 83, 12.

Dānu, m. *son of Dānu*, a demon, ii. 12, 11.

dā-man, n. *rope*, viii. 86, 5 [8. dā *bind*].

dās-vāpa, pf. pt. *worshipping*, m. *worshipper*, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās *honour*].

dās-a, a. *non-Aryan*, ii. 12, 4 [dās *be hostile*].

dās-ā, m. *slave*, vii. 86, 7.

didfk-gu, adv. *with a desire to see = find out*, vii. 86, 3 [from da. of drā *see*].

div, m. *sky*, A. dīvam, iii. 59, 7; G. dīvās, iv. 51, 1. 10. 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. dīvi, i. 85, 2; v. 11, 3; viii. 20, 9; x. 90, 3 [Gk. Δίφα, Δίφός, Δίφι].

div *play*, IV. dīva, x. 84, 13.

div-ā, adv. *by day*, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-apśā, a. *touching the sky*, v. 11, 1; x. 168, 1 [divī L. of div + apśā *touch*].

divé-dive, loc. itv. cd. *every day*, i. 1, 3. 7 [L. of divā *day*].

div-yā, a. *coming from heaven, divine*, vii. 49, 1; 103, 2; x. 84, 9 [div *heaven*].

dīś, f. *quarter (of the sky)*, i. 85, 11; x. 90, 14 [dīś *point*].

1. dī *fly*, IV. dīya.

pāri- *fly around*, ii. 35, 14; v. 83, 7.

2. dī *shine*: pf. dīdāya, ii. 83, 4.

dīdi-vāpa, pf. pt. *shining*, ii. 85, 3. 14 [dī *shine*].

dīdīvi, a. *shining*, i. 1, 8 [dī *shine*].

dīdhy-āna, pr. pt. A. *pondering*, iv. 50, 1 [dīhi *think*].

dīp *shine*, IV. A. dīpya.

sām- *in flame*: red. ao. inj. dīdīpas, viii. 48, 6 [cp. dī *shine*].

dīy-ant, pr. pt. *flying*, vii. 63, 5 [dī *fly*].

dīrghā, a. *long*, i. 154, 8; x. 14, 14 [Gk. διερῆ-*s*].

dīrgha-śrūt-a, a. *heard afar*, vii. 61, 3 [śru *hear* + t].

du go: iṣ ao. sb. dāviśāni, x. 84, 5.

dudhrā, a. *fierce*, ii. 12, 15.

dur-i-tā, (pp.) n. *suring ill, hardship*, i. 85, 3 [dus *ill* + t, p. of i go].

dur-gā, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
dur-mati, f. *ill-will*, ii. 33, 14 [dus ill + mati *thought*].
duvas-ya, den. *present with* (īnst.), x. 14, 1 [dūvas, n. *gift*].
dus-kṛt, m. *evil-doer*, v. 33, 2. 9 [dus + kṛ do + t].
dū-gītā, f. *ill praise*, ii. 33, 4 [dus ill + stutā *praise*].
duh māt, II. P. dōgdhi; s. ao. duk-sata, with two acc., i. 160, 3.
duh-i-tf, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. *dauhitar*].
dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha *deception*].
dū-tā, m. *messenger*, v. 11, 4; 33, 8; x. 14, 12.
dūrād, ab. adv. *from far*, iii. 59, 2; v. 33, 8 [dū-rā, a. *far*].
dūrē-artha, a. (Bv.) *whose goal is distant*, vii. 68, 4.
dr pierce, int. dardarsi, ii. 12, 15.
dṛ-ti, m. *water-skin*, v. 33, 7; vii. 103, 2 [dr split; cp. Gk. δῆρ, Eng. *tear*].
drś see: pf. dādrśe is seen, vii. 61, 5.
drśāye, dat. inf. *to see*, x. 14, 12.
dra-tvāya, gđ. *having seen*, x. 34, 11.
drh make firm, I. P. dṛmha; ipf. ādṛmhat, ii. 12, 2.
dev-ā, m. *god*, i. 1. 1. 2. 4. 5; 35, 1. 2. 3¹. 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 8; 86, 7²; viii. 29, 2. 3. 7; 48, 8. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 84, 8; 90, 6. 7. 15. 16³; 129, 6; 135, 1; 168, 2. 4³ [celestial from div heaven].
deva-trā, adv. *among the gods*, x. 15, 9.
deva-mānā, n. *abode of the gods*, x. 135, 7.
deva-yū, a. *devoted to the gods*, i. 154, 5.
deva-vandā, a. *god-praising*, x. 15, 10 [vand greet].
devā-hiti, f. *divine order*, viii. 103, 9 [devā god + hi-ti, f. impulse from hi impel].
dev-ī, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-ā god].
doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā evening + vas-tr from vas shine].
dāiv-ya, a. *divine*, i. 35, 5; viii. 43, 2;

coming from the gods, ii. 33, 7; n. *divinity*, ii. 35, 8 [from devā god].
Dyāvā-prthivī, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 33, 8; viii. 43, 18; the parts of the ed. separated, ii. 12, 13.
dyu-māt, adv. *brilliantly*, v. 11, 1 [n. of dyu-mānt, a. *bright*].
dyu-mnā, n. *wealth*, iii. 59, 6.
dyō, m. *heaven*, N. dyāns, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 35, 6 [Gk. Ζεύς, Zēn, Lat. *diem*].
dyōt-ana, a. *shining*, viii. 29, 2 [dyut shine].
drāv-īna, n. *wealth*, iv. 51, 7 [movable property, from dru run].
dru run, I. drāva.
āti- run past (acc.), x. 14, 10.
drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].
drāh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
dvā, nm. *two*, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *du*, Eng. *two*].
dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
dvār, f. *du. door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhvr close with loss of aspirate through influence of dvā two, as having two folds].
dvi-tā, (īnst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].
dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δίποδ-, Lat. *bi-ped-*].
dvīs hate, II. dvēsti, x. 34, 3.
dvēs-as, n. *hatred*, ii. 33, 2 [dvīs hate].
Dhān-a, n. *wealth, money*, iv. 50, 9; x. 84, 10. 12.
1. dhān-van, n. *waste land*, i. 35, 8; desert, v. 33, 10.
2. dhān-van, n. *bozo*, ii. 33, 10.
dham blow, I. P. dhāmati, pa. dham-yāte, x. 135, 7.
vī- blow asunder, iv. 50, 4.
dhām-ant, pr. pl. *blowing*, i. 35, 10.
dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
1. dhā put, III. dādhāti, v. 33, 1; supply with (īnst.), ii. 35, 12; bestow, ipv. dēhi, x. 14, 11; dhattā, i. 35, 12; ii. 12, 5; x. 15, 7; dadhāta, x. 15, 4.

- 7; *dadhātana*, x. 15, 11; *dhattām*, iv. 51, 11; *dadhantu*, vii. 68, 6; *per-form*, ipf. *dhatta*, i. 85, 9; *bestow*, s. ao. sb. *dhāsatthas*, i. 160, 5; *establish*, pf. *dadhē*, x. 129, 7; *da* *desire to bestow*, *didhīṣanti*, ii. 85, 5; *support*, *didhīṣāmi*, ii. 85, 12 [Gk. *τ(ε)θημι*].
- ādhi- put on* (acc.): pf. *dadhire*, i. 85, 2; ao. *ādhiṭa*, x. 127, 1.
- ā- deposit*, root ao. sb. *dhās*, v. 88, 7.
- ā- deposit*, root ao. *dhātām*, vii. 71, 5; pa. ao. *ādhiṭi*, viii. 48, 10.
- gāri- put around*, vi. 54, 10.
- prā- put from* (ab.) *into* (lo.), vii. 61, 3.
- vi- impose*: pf. *dadhur*, iv. 51, 6; *divide*, ipf. *ādadhur*, x. 90, 11.
- śamas- accept gladly*, ii. 85, 1.
- purāṣ- place at the head, appoint* *Purohita*: pf. *dadhire*, iv. 50, 1.
2. *dhā suck*, IV. P. *dhāya*, ii. 88, 18; 85, 5.
- dhā-man*, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 68, 8 [*dhā put, establish*].
- dhārayāt-kavi*, a. (gov.) *supporting the sage*, i. 160, 1 [*dhārayat*, pr. pt. ca. of *dhṛ hold*].
- dhā-rā*, f. *stream*, i. 85, 5; v. 88, 6 [*dhāv run*].
- dhīṣānā*, f. *bowl*, i. 160, 1.
- dhi*, f. *thought*, i. 1, 7; iv. 50, 11.
- dhi think*, III. *didhīye*.
- ā- think to oneself*, ā- *didhīye*, x. 84, 5.
- dhī-ra*, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 8; *intelligent*, vii. 86, 1 [*dhi think*].
- dhunēti*, a. (Bv.) *having a resounding gait*, iv. 50, 2 [*dhuna + iti*].
- dhūr*, f. *pole* (of a car), vii. 68, 2; viii. 48, 2.
- dhū-mā*, m. *smoke*, v. 11, 3 [*dhū agitate*; Gk. *θυμός*, Lat. *fumus*].
- dhūr-ti*, f. *malice*, viii. 48, 8 [*dhvṛ injure*].
- dhṛ support*, *str firmly*: pf. *dadhāra*, i. 154, 4; iii. 59, 1.
- dhṛṇ-nū*, n. adv. *forcibly*, x. 84, 14 [*dhṛṇ be bold, dare*].
- dhe-nū*, f. *cow*; i. 160, 8; ii. 85, 7 [*yielding milk*: *dhe = dhā suck*].
- dhṛu-ti*, f. *seduction*, vii. 86, 6 [*dhru = dhvṛ injure*].
1. *Nā*, pcl. as, *like*, i. 85, 6; 85, 1. 7.⁸⁴; 154, 2; ii. 83, 11; iv. 51, 8; vii. 61, 2; 68, 5; 86, 5.² 7; 108, 2.² 8. 7;
- viii. 48, 5. 6; x. 127, 4. 8; 168, 2 [180].
2. *nā*, neg. pcl. not, ii. 12, 5. 9. 10; 88, 9. 10. 15.²; 85, 6.²; iii. 59, 2.²; iv. 51, 6; vi. 54, 3.² 4. 9; vii. 61, 5.²; 68, 8; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13.²; 84, 2-5. 12; 129, 14. 2. 7.²; 168, 8. 4 [180].
- nākt-am*, acc. adv. *by night*, vii. 71, 1. 2; x. 84, 10 [*stem nakt*, op. Lat. *noct = noct-s*].
- nā-kṣatra*, n. *star*; *day-star*, vii. 86, 1 [*nākt night + kṣatrá dominion = ruling over night*].
- nad-ī*, f. *stream*, ii. 85, 3 [*nad roar*].
- nā-pāt*, m. *son*, ii. 85, 1. 2. 8. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *neptē = nephew*].
- nāptṛ*, m. (weak stem of *nāpāt*) *son*: gen. *nāptur*, ii. 85, 11; dat. *nāptre*, ii. 85, 14 [*nā-pitr having no father = nephew*, 'grandson'].
- nābh-as*, n. *sky*, v. 88, 3 [Gk. *νέφος*, OSl. *nebo*].
- nam bend*, I. *nāma*; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 84, 8; int. *nān-namīti bend low*, v. 88, 5.
- prāti- bend towards*: pf. *nānāma*, ii. 88, 12.
- nām-as*, n. *homage*, i. 1, 7; ii. 88, 4. 8; 85, 12; iii. 59, 5; iv. 50, 6; v. 88, 1; vii. 61, 6; 68, 5; 86, 4; x. 14, 15; 15, 2; 84, 8 [*nam bend*].
- namas-yā*, den. *adore*, ii. 88, 8 [*nāmas homage*].
- namas-yā*, a. *adorable*, iii. 59, 4.
- nār-ya*, a. *manly*, i. 85, 9.
- nāv-a*, a. *new*, iv. 51, 4; vii. 61, 6; x. 185, 3 [Gk. *νέος*, Lat. *novu-s*, OSl. *novu*, Eng. *new*].
- Nāva-gv-a*, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [*having nine cows*: gu = gō].
- nāv-yas*, opv. a. *renowned*, v. 11, 1 [Lat. *notu-tor*].
1. *nāś be lost*, IV. P. *nāśya*; ao. *neśat*, vi. 54, 7.
2. *nāś reach*, I. *nāśa*.
- vī- reach*, ii. 85, 6.
- nāś*, f. *night*, vii. 71, 1.
- nag-tā*, pp. *lost*, vi. 54, 10 [*nāś be lost*].
- naś*, pra. prn., A. *us*, i. 1, 9; 85, 11.²; ii. 83, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7.²; 68, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c; x. 14, 14; 15, 1. 6; 84,

14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 38, 15; iv. 50, 2; v. 88, 5, 6; vi. 54, 5, 10; vii. 63, 6¹; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 84, 14; 127, 6; 185, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4¹, 7, 9; x. 14, 2, 6, 7; 15, 8; 185, 1.

nah bind, IV. *nāhya*.
sām- knit together: irr. pf. 2. pl. *anāha*, viii. 48, 5.
nā = *nā* not, x. 84, 8.
nāka, n. *firmament*, i. 85, 7; vii. 86, 1; x. 90, 16.
nāḥi, f. *stute*, x. 185, 7.
nāth-itā, pp. *distressed*, x. 84, 8 [*nāth seek aid*].
nādyā, m. *son of streams*, ii. 35, 1.
nādh-amāna, pr. pt. *Ā. seeking aid, suppliant*, ii. 12, 6; 83, 6.
nānā, adv. *separately*, ii. 12, 8.
nābhī, f. *navel*, x. 90, 14.
nā-man, n. *name*, ii. 33, 8, 11; vii. 103, 6 [Gk. *ὄνομα*, l. *men*, Go. *namō*, Eng. *name*].
nārī, f. *woman*, ii. 33, 5 [from *nār man*].
nāsatyā, m. du. epithet of the *Āsvins*, vii. 71, 4 [*nā + asatyā not untrue*].
ni-kṛt-van, a. *deceitful*, x. 84, 7 [*nī down + kr do*].
ni-citā, pp. *known*, ii. 12, 13 [*nī + ci note*].
ninyā, n. *secret*, vii. 61, 5.
ni-todīn, a. *piercing*, x. 84, 7.
ni-drā, f. *sleep*, viii. 48, 14 [*nī + drā sleep*; cp. Gk. *ὑπνός*, Lat. *dor-mio*].
ni-dhi, m. *treasure*, viii. 29, 6; *deposit*, x. 15, 5 [*nī down + dhi = dhā put*].
ni-dhruvi, a. *recovering*, viii. 29, 8 [*nī + dhruvi firm*].
ni-pādā, m. *valley*, v. 88, 7 [*nī down + pādā, m. foot*].
nir-āyana, n. *exit*, x. 185, 6 [*nīs out + āy-ana going: i go*].
ni-vāt, f. *depth*, x. 127, 2 [*nī down*].
ni-résānī, a. *causing to rest*, i. 85, 1 [from *ca. of nī + vā cause to turn in*].
ni-satta, pp. with *ā*, *having sat down in* (loc.), x. 15, 2 [*nī + sad sit down*].
ni-sād-yā, gd. *having sat down*, ii. 35, 10; x. 15, 6; with *ā*, x. 14, 5.
ni-siñc-ānt, pr. pt. *pouring down*, v. 88, 6 [*sic sprinkle*].
nīṣṭā, m. *necklace*, ii. 83, 10.

nīṣ-kṛtā, n. *appointed place*, x. 84, 5 [pp. *arranged: nīs out + kr make*].
nī lead, I. *nāya*; 2. pl. *ipv.*, x. 84, 4.
sām- *conjoin with* (inst.), vi. 54, 1.
nīc-ā, adv. *down*, x. 84, 9 [inst. of *nyāñc downward*].
nū, adv. *now*, i. 154, 1; ii. 88, 7; iv. 51, 9; x. 84, 14¹; 168, 1; = *inter. pcl. pray?* vii. 86, 2 [Gk. *νῦν*, OL. *nu*, OG. *nu*].
nud push, VI. *nudā*; pf. 3. pl. *Ā. nu-nudre*, i. 85, 10, 11.
prā- *push away*: pf. vii. 86, 1.
nū, adv. = *nū now*, vii. 63, 6 [OG. *nū*].
nū-tana, a. *present*, i. 1, 2 [*nū now*].
nū-nām, adv. *now*, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [*nū now*].
nṛ, m. *man*, pl. N. *nāras*, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. *ἄνθρωπος*].
nṛ-cākṣas, a. (Bv.) *observer of men*, viii. 48, 9, 15; x. 14, 11 [*nṛ man + cākṣas look*].
nṛ-pāti, m. *lord of men*, vii. 71, 4.
nṛ-mṇā, a. *manliness, valour*, ii. 12, 1 [cp. *nṛ-mānas manly*].
ne-tī, m. *guide*, ii. 12, 7 [*nī lead*].
nó = *nā + u also not*, vi. 54, 8.
nāu, f. *ship*, x. 185, 4 [Gk. *ναῦς*, Lat. *navis*].
ny-āñc, a. *downward*, v. 88, 7 [*nī down + āñc ward*].
ny-ūpta, pp. *thrown down*, x. 84, 5, 9 [*nī + vap throw*].

Pakṣ-in, a. *winged*, x. 127, 5 [*pakṣā*, m. *wing*].
pāc-ant, pr. pt. *cooking*, ii. 12, 14, 15 [*pao cook*, Lat. *coquo* for *pequo*, OSI. 3. *pebūtā*].
pāñca, nm. *five*, iii. 59, 8 [Av. *panca*, Gk. *πέντε*, Lat. *quinque*].
pāṇ-i, m. *niggard*, iv. 51, 8 [*paṇ bargain*].
pat fly, I. *pāta*, x. 14, 16; ca. *patāya fall*, v. 88, 4 [Gk. *πτερό-σταιτες*, Lat. *pet-o*].
pāt-i, m. *lord*, pl. N. *pātāyas*, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. *πάσις*].
pāth, m. *path*, viii. 29, 6; x. 14, 10 [cp. Gk. *πάρος*].
path-i, m. *path*, i. 85, 11; x. 14, 7; 168, 3.
pathi-kṛt, m. *path-maker*, x. 14, 15 [*kr-t making: kr + determinative t*].

pathi-rákṣi, a. (Tp.) *watching the path*, x. 14, 11.

path-yā, f. *path*, x. 14, 2.

pad fall, IV. A. pádyā; pp. papāda, x. 34, 11.

áva-*fall down*, vi. 54, 8.

pád, *foot*, du. ab. padbhýām, x. 90, 12. 14 [Gk. *pod-*, Lat. *ped-*, Eng. *foot*].

pad-á, n. *step*, i. 154, 8. 4. 5. 6; ii. 85, 14 [pad *walk*; Gk. *πῆδ-ο-ν* 'ground'].

pad-vánt, a. *having feet*, x. 127, 5.

pan-áyya, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].

pánthā, m. *path*, i. 85, 11; vii. 71, 1; x. 14, 1 [cp. Gk. *πόντος*].

pānya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praiseworthy*; pan *admire*].

paprath-āná, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].

páy-as, n. *milk, moisture*, i. 160, 3 [pi *swell*].

pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].

para-nā, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 85, 14; iv. 60, 4.

par-ás, adv. *far away*, ii. 85, 6; *beyond*, x. 129, 1. 2.

parás-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.

parā-yánt, pr. pt. *departing*, x. 84, 5 [parā *away*, Gk. *πέπα beyond + i go*].

parā-vát, f. *distance*, i. 35, 8; iv. 50, 8.

pári, prp. *round*; with ab. *from*, ii. 85, 10; x. 185, 4 [Av. *paitri*, Gk. *πέρι*].

pári-dhi, m. pl. *sticks enclosing the altar*, x. 90, 15 [pári *round* + dhi reduced form of dhā *put*].

pári-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].

parivatsar-fna, a. *yearly*, vii. 10, 8 [pári- + vatsarā, m. *complete year*].

pári-śrta, pp. *adorned*, x. 185, 7 [pári *round* + śr = kr *make = put*].

pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [parā *away* + iy-i-vāms: *from i go*].

Parjánya, m. a *god of rain*, v. 88, 1-5. 9.

Parjánya-jinvita, pp. *quickened by Parjanya*, vii. 108, 1 [jinv *sec. root = jin- from i quicken*].

parý-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 68, 2 [vṛt *turn*].

pārva-ta, m. f. 85, 10; ii. 12, 2. 11. 13 [jointed; Lesbian Gk. *πέπαρα* 'limits'].

pār-van, n. *joint, section*, vii. 108, 5; viii. 48, 5 [cp. Gk. *περὶ* in *περίαιος* 'finish' for *περὶ*].

pav-i, m. *folly*, vi. 54, 8.

pavitra-vant, a. *purifying*, i. 160, 3 [pavitra, n. *means of purification*; root pū *purify*].

paś = spaś *see*, i. 85, 2; x. 14, 7 [Av. *spas*, Lat. *spec-iō*].

paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. *psu-*, Lat. *pecu-s*, Go. *faihu*].

paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [tṛp *be pleased with*].

paścā-tād, adv. *behind*, viii. 48, 15 [paścā *inst. adv.* Av. *pasca* 'behind'].

paścād, (ab.) *adv. behind*, x. 90, 5; *afterwards*, x. 185, 6.

1. pā *drink*, I. pība, iv. 50, 10; root ao. āpāma, viii. 48, 8 [cp. Lat. *bibe* 'drink'].

sām- *drink together*, x. 185, 1.

2. pā *protect*, II. pāti, *from* (ab.), ii. 85, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.

pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].

pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 8. 4 [sec. stem formed from acc. pād-am of pād *foot*].

pāpāya, *inst. f. adv. evilly*, x. 185, 2 [pāpā, a. *bad*].

pār-á, m. *farther shore*, ii. 38, 8 [pr *pass = crossing*; Gk. *πόρος* 'passage'].

pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. *from prthivī* 'earth'].

pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū *purify*].

pi *swell*, I. páyate; pf. pīpāya, ii. 35, 7; viii. 29, 6.

pi-tū, m. *drink*, x. 15, 8 [pā *drink*].

pi-tf, m. *father*, i. 1, 9; 160, 2. 8; ii. 83, 1. 12. 13; iv. 50, 6; v. 88, 6; vii. 108, 8; viii. 48, 4; x. 14, 5. 6; 84, 4; 185, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-18 [Gk. *πατήρ*, Lat. *pater*, Go. *faðar*].

pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ *father*].

pinv *yield abundance*, I. pīnva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-na *from pi swell*].

prá- *pour forth*, v. 83, a.

piś adorn, VI. piśāś: pf. pipīśāś, vii. 108, 6; A. pipīśā, ii. 88, 9.
 pi-tā, pp. drunk, viii. 48, 4; 8. 10, 12.
 piyāśa, m. n. milk, ii. 88, 8 [pi anāś].
 putā, m. son, i. 180, 8; v. 11, 6; vii. 108, 8; x. 18, 7; 84, 10.
 pūnar, adv. again, vi. 54, 10; x. 14, 8; 90, 4; 188, 2; 288, x. 14, 12.
 punar-hān, a. striking back, x. 84, 7.
 punāśā, pr. pt. purifying, vii. 49, 1 [pā purify].
 pūr, f. otidai, ii. 88, 6 [pr full].
 pūrap-dhi, f. rucant, iv. 50, 11 [a. dhi bestowing (reduced form of dhā) abundance, pūr-am acc.].
 purāś-tāś, adv. in the east, iv. 51, 1. 2. 8; forward, v. 88, 8; before, viii. 48, 18; in front, x. 188, 6.
 purā, adv. formerly, iv. 51, 7.
 purā-nā, a., f. f. ancient, iv. 51, 6; m. pl. ancient, x. 188, 1. 2 [purā formerly].
 puru-tāma, a. spv. most frequent, iv. 51, 1 [purā, Gk. πολύς].
 puru-trā, adv. in many, x. 127, 1; in many ways, vii. 108, 6.
 puru-rāpa, a. (Bv.) having many forms, ii. 88, 9.
 Pūru-śa, m. the primaeval Male, x. 90, 1. 2. 4. 6. 7. 11. 15.
 puruṣā-tā, f. human frailty, x. 15, 6.
 purā-hita, pp. placed in front, m. domestic priest, i. 1, 1; v. 11, 2 [purā + hitā, pp. of dhā put].
 purā-hitī, f. priestly service, vii. 61, 7.
 puṣ-tā, n. (pl.) earnings, ii. 12, 4 [pp. of puṣ thrive].
 puṣ-tā, f. earnings, ii. 12, 5; prosperity, viii. 48, 6.
 pū purify, IX. punāti, i. 160, 8.
 pūr-nā, pp. full, i. 154, 4; vii. 108, 7 [pf full: op. Gk. πολλοί 'many', Eng. full].
 pūruṣa, m. metrical for pūruṣa, x. 90, 3. 5.
 pūr-va, a. former, i. 1, 2; being in front, iv. 50, 8; early, ancient, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
 pūrva-jā, a. born of old, x. 14, 15 [jā be born].
 pūrva-bhāṣ, a. receiving the preference, iv. 50, 7 [bhāṣ share].
 pūrva-sū, a. bringing forth first, ii. 88, 5.
 pūrvāhṇ-ā, m. morning, x. 84, 11 [pūrvā early + ahna = āhan day].
 pūrv-yā, a. ancient, i. 88, 11; x. 14, 7.

Pūś-ān, m. a solar deity, vi. 54, 1-6. 8-10 [prosperer (puṣ thrive)].
 pr take across, III. P. pāpati; ipv. pi-patām, vii. 61, 7; II. P. pāpāi = ipv., ii. 88, 8.
 pre māt, VII. prākti.
 prām-, A. prāktā, mingle, vii. 108, 4.
 prahā-māna, pr. pt. A. asking oneself, x. 84, 6 [prah ask].
 prā-anā, f. battle, i. 88, 8.
 prāiv-ī, f. earth, i. 88, 8; 154, 4; ii. 12, 8; iii. 59, 1. 8. 7; iv. 51, 11; v. 88, 4. 5. 9; vii. 61, 8; x. 188, 1 [the broad one = prāivī, f. of prāiv from prāh spread].
 prā-nī, a. speckled, i. 160, 8; vii. 108, 4. 6. 10.
 Prāni-māt, a. (Bv.) having Prāni as a mother, i. 88, 2.
 prāat-ī, (pr. pt.) f. spotted mare, i. 88, 4. 5.
 prāś-āśyā, n. clothed butter, x. 90, 8.
 prā-ant, (pr. pt.) a. variegated, iv. 50, 2.
 pr full, IX. prāti, ii. 88, 8.
 ā-sū up, v. 11, 5; vii. 61, 2.
 prāś-at, pr. pt. int. thickly painting, x. 127, 7 [piś paint].
 prā-a, m. prosperity, i. 1, 8 [puṣ thrive].
 pra-keśā, m. beacon, x. 129, 2 [prā + cit appear].
 praoh ask, VI. prahā, ii. 12, 5; vii. 86, 8 [sec. root: prāś + cha; op. Lat. posco = poro-cco and prec-or, OG. forseo-ōn].
 pra-jā, f. offspring, ii. 88, 1; pl. progeny, ii. 88, 8; = men, v. 88, 10 [op. Lat. pro-gen-tes].
 prāj-vant, a. accompanied by offspring, iv. 51, 10.
 prati-kāmām, adv. at pleasure, x. 15, 8 [kāma desire].
 prātijan-ya, a. belonging to adversaries, iv. 50, 9; n. hostile force, iv. 50, 7 [prati-janā, m. adversary].
 prati-dīvan, m. adversary at play, x. 84, 6 [div play].
 prati-dośām, adv. towards evening, i. 88, 10 [dośā evening].
 prati-būdhya-māna, pr. pt. sneaking towards (acc.), iv. 51, 10.
 prati-māna, n. match, ii. 12, 9 [counter-measure: mā measure].
 prā-tir-am, acc. inf. to prolong, viii. 48, 10 [tir cross].
 pra-tiśā, a. ancient, iv. 50, 1 [prā before].

prath spread out, I. Ā. prātha : ppf. pa-prāthat, vii. 86, 1.

pra-thamā, ord. first, i. 85, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 84, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-tama].

prathama-jā, a. first-born, x. 168, 8 [jā = jan].

prathamā-m, adv. first, iv. 50, 4.

pra-dīś, f. control, ii. 12, 7 [dīś point].

pra-bodhāyant, ca. pr. pt. awakening, iv. 51, 5 [budh wake].

prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11. 12 [yam stretch out].

prā-yati, f. impulse, x. 129, 5 [yam extend].

prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].

pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].

pra-vāt, f. slope, downward path, i. 85, 8; height, x. 14, 1 [prā forward].

pravāto-jā, a. born in a windy place, x. 84, 1 [pra-vātā + jā = jan].

pra-vāśā, m. traveller, vii. 29, 8 [prā + vas dwell away from home].

prā-viṣṭa, pp. having entered, vii. 49, 4 [viś enter].

pra-sargā, m. discharge, vii. 108, 4 [arj emit].

pra-savitf, m. rouser, vii. 68, 2 [sū stimulate].

prā-siti, f. toils, x. 84, 15 [si bind].

prā-sūta, pp. aroused, vii. 63, 4 [sū impel].

pra-starā, m. strewn grass, x. 14, 4 [stf strew].

prā-śū [extended form, pr-ā, of pf śū]. ā- pervade, a. ā. aprāś, x. 127, 2.

prāśo, a., f. prāśo-f, forward, x. 84, 12; facing, x. 135, 8 [prā + āśo].

prāśā, m. breath, x. 90, 13 [prā + an breathe].

prā-vṣṭ, f. rainy season, vii. 108, 8. 9 [vṣṭ rain].

prāvṣṭā, a., f. f. belonging to the rains, vii. 108, 7.

prā-vep-ā, a. dangling, x. 84, 1 [prā + vip tremble].

priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].

Phaligā, case, iv. 50, 5.

Bad-dhā, pp. bound, x. 84, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadh-nan, x. 90, 15.

bāndh-n, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].

babhrū, a. (ruddy) brown, ii. 88, 5. 8. 9. 15; vii. 108, 10; viii. 29, 1; x. 34, 5. 11. 14.

barh-āna magic power, x. 84, 7 [brh make big].

barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 8. 4 [for barhih-śād : sad sit].

barhiś-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiś].

barh-īś, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.

bah-ū, a. many, ii. 85, 12; x. 14, 1; 84, 13.

bādh drives away, I. Ā. bādhati, x. 127, 2; int. badbadhe press apart, vii. 61, 4.

śpa- drives away, i. 85, 8. 9; 85, 8.

bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāhu, Gk. πῆχυς, OG. buog].

bibhy-at, pr. pt. fearing, x. 84, 10 [bhi fear].

bibhr-at, pr. pt. bearing, vii. 108, 6 [bhr bear].

bil-ma, n. shavings, ii. 85, 12.

budh-āśā, ao. pt. Ā. waking, iv. 51, 8.

budh-nā, m. n. bottom, x. 135, 6 [Lat. fundus].

brh-āt, (pr. pt.) adv. aloud, ii. 83, 15; 85, 15.

brh-ānt, a. lofty, i. 85, 4; v. 11, 1; vii. 61, 8; 86, 1; x. 84, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].

Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 8 [bṛh-as prob. gen. = brhās; op. brāhmanas pāti].

bodhi, 2. s. ipv. ao. of bhū ḁa, ii. 83, 15 [for bhū-dhi].

brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].

brah-mān, m. priest, iv. 50, 8. 9; Brāhmīn, ii. 12, 6 [brh swell].

brāhmanā, m. Brāhmīn, vii. 108, 1. 7. 8; 90, 12.

bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].

bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū

brū speak, II. braviti, i. 85, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5

- śāhi- *speak for* (acc.), i. 85, 11; x. 15, 5.
 āpa-, *Ā. implore*, iv. 51, 11.
- Bhakaṣa**, m. *draught*, x. 84, 1 [bhak-s, sec. root *consumes* from bhaj *partake of*].
 bhaj *partake of* (gen.), x. 15, 8; s. ao., vii. 48, 1. 7.
- bhadrā-, a. *auspicious*, i. 1, 6; ii. 85, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand *be praised*].
- Bhar-atā, m. pl. name of a tribe, v. 11, 1.
- bhār-ant; pr. pt. *bearing*, i. 1, 7 [bhr̥bear].
 bhāv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū be].
- bhā shine, II. P. bhāti.
 āva- *shines down*, i. 154, 6.
 vi- *shines forth*, ii. 85, 7; v. 11, 1.
- bhid split, VII. bhināti [Lat. *find-o*].
 vi- *split open*, i. 85, 10.
- bhīṣak-tama, m. spv. *best healer*, ii. 88, 4 [bhīṣaj *healing*].
- bhīṣaj, m. *physician*, ii. 88, 4.
- bhī fear, I. Ā. bhīyate, i. 85, 8; ii. 12, 18; pf. bibhāya, v. 88, 2; s. ao. ābhayaḥ, viii. 48, 11.
- bhī-mā, a. *terrible*, i. 154, 2; ii. 88, 11 [bhī *fear*].
- bhur quiver, int. jārbhuriti, v. 88, 5.
- bhūv-ana, n. *creature*, i. 85, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; world, ii. 88, 9; v. 88, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū be].
- bhū become, be, I. bhāva, i. 1, 9; v. 88, 7. 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 8. 4; x. 185, 6. 6; *come into being*, x. 90, 4; pf. babhūva, ii. 12, 9; vii. 108, 7; x. 84, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 88, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. *phū-w*, Lat. *fu-i-t*].
- abhī- *be superior to* (acc.), iii. 59, 7.
- ā- *arise*, pf., x. 129, 6. 7; 168, 8.
- āvis- *appear*, vii. 108, 8.
- sām- *do good to* (dat.), viii. 48, 4.
- bhū-tā, pp. *been*, x. 90, 2; n. *being*, x. 90, 8.
- bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. *phū-pa* 'growth'].
- bhū-ri, a. *great*, ii. 88, 9; much, ii. 88, 12; adv. *greatly*, i. 154, 6.
- bhūri-śrṅga, a. (Bv.) *many-horned*, i. 154, 6.
- bhū-ri, a. *angry*, vii. 86, 7.
- bhūṣa-śrīve, I. P. bhūṣati [extended form of bhū be].
- pāri- *surpass*, ii. 12, 1.
- bhr bear, III. bṛbharti, ii. 88, 10; iii. 59, 8; hold, iv. 50, 7; viii. 29, 8. 4. 5 [Gk. *phēw*, Lat. *ferō*, Arm. *berem*, OI. *berim*, Go. *baira*].
- vi-, I. bhara, *carry hither and thither*, v. 11, 4.
- Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.
- bhṛṣaj-ā, a. *healing*, ii. 88, 7; n. *medicine, remedy*, ii. 88, 2. 4. 12. 18 [bhīṣaj *healing*].
- bhōg-a, m. *use*, x. 84, 8 [bhuj *enjoy*].
- bhōj-ā, m. *liberal man*, iv. 51, 8.
- bhōj-ana, n. *food*, v. 88, 10 [bhuj *enjoy*].
- bhyas = bhī *fear*, I. Ā. bhyāsate, ii. 12, 1.
- bhrāj shine, I. Ā. bhrājate.
 vi- *shines forth*, i. 85, 4.
- bhrāja-māna, pr. pt. Ā. *shining*, vii. 68, 4.
- bhrā-ṭṛ, m. *brother*, x. 84, 4 [Gk. *phātrap*, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, OSI. *bratrā*].
- Mah, mām̐h *be great*, mām̐hate and māhe (8. s.).
- sām- *consecrate*, vii. 61, 6.
- maghā-vant, m. *liberal patron*, ii. 88, 14; 85, 15 [magh-ā *bounty: mah be great*].
- maghōni, a. f. *bounteous*, iv. 51, 8 [f. of maghāvan].
- maṇḍūka, m. *frog*, vii. 108, 1. 2. 4. 7. 10.
- math-itā, pp. *kindled by friction*, viii. 48, 6.
- math-yā-māna, pr. pt. ps. *being rubbed*, v. 11, 6.
- mad rejoice, I. māda, in (lc.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 8. 7; with (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; ca. mādaya, *Ā. rejoice*, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; *gladden*, x. 84, 1 [Gk. *maḍāw*, Lat. *madō* 'drip'].
- mād-a, m. *intoxication*, i. 85, 10; viii. 48, 6.
- mada-oyūt, a. *reeling with intoxication*, i. 85, 7 [oyu *move*].

mādaṅt, pr. pt. *rejoicing*, iv. 50, 2; *delighting in* (inst.), iii. 59, 8.
 mādha-u, n. *honey, mead*, i. 154, 4. 5; iv. 50, 8; viii. 48, 1; x. 84, 7; a. *sweet*, i. 85, 6 [Gk. μέθυ, Lith. medūs, Osl. medd, Eng. mead].
 mādhu-mat-tama, spv. a. *most honied*, v. 11, 5; x. 14, 15.
 madhu-śūti, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 8 [śūti drip].
 mādhyā, a. *middle*, vii. 49, 1. 8; x. 15, 14 [Lat. mediū-s].
 madhya-mā, spv. a. *middlemost*, x. 15, 1.
 man think, VIII. Ā. manute, viii. 29, 10; IV. Ā. mānyate, viii. 48, 6; x. 84, 18.
 mān-ar, n. *mind*, x. 90, 18; 129, 4; 185, 8 [Av. manō, Gk. μένος].
 mānas-vant, a. *wise*, ii. 12, 1.
 man-ā, f. *jealousy*, ii. 33, 5 [man think].
 man-īśā, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4; *prayer*, v. 11, 5; *hymn of praises*, v. 38, 10 [man think].
 Mān-u, m. *an ancient sage*, ii. 33, 18.
 mano-jū, a. *swift as thought*, i. 85, 4 [mānas mind + jū to speed].
 mān-tra, n. *hymn*, ii. 85, 2; *spell*, x. 14, 4.
 mand *exhilarate*, I. mānda: iṣ so. Ā. āmādiṣātām, vii. 108, 4.
 ād- *gladden*, pf. mamanda, ii. 33, 6 [= mad rejoice].
 mand-as-ānā, ao. pt. *rejoicing*, iv. 50, 10 [mand = mad rejoice].
 mand-rā, a. *gladdening*, v. 11, 8 [mand exhilarate].
 mandrā-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.
 mān-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 8; vii. 61, 2 [man think].
 man-yū, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 84, 8. 14 [man think].
 mayo-bhū, a. *beneficent*, ii. 33, 13 [māy-as gladness + bhu = bhū being for = conducting to].
 Mar-ūt, m. pl. *the storm gods*, i. 85, 1. 4-6. 8. 10. 12; ii. 33, 1. 18; v. 33, 6.
 marūt-vant, a. *accompanied by the Maruts*, ii. 33, 6.
 marā-i-tf, m. *one who pities*, x. 84, 8 [māṛ be gracious].
 mā-r-ta, m. *mortal*, iii. 59, 2 [Gk. μορ-τός, μορ-τός 'mortal', Lat. mor-ta 'goddess of death'].

mārt-ya, a. *mortal*; m. *mortal man*, i. 35, 2; vi. 61, 1; 71, 2; viii. 48, 1. 8. 12; x. 15, 7.
 marmrjyā-māna, pr. pt. int. *making bright*, ii. 85, 4 [mrj wipe].
 māt, a. *great*, ii. 33, 8; G. māhās, iv. 50, 4; f. -ī, v. 11, 5 [Av. mas 'great'; from mah be great].
 mah-ān, m. *greatness*, ii. 12, 1; 85, 2 [mah be great].
 mah-ānt, a. *great*, iii. 59, 5; v. 11, 6; 88, 8; vii. 68, 2; x. 84, 12 [pr. pt. of mah be great].
 mahā-vadha, a. (Bv.) *having a mighty weapon*, v. 33, 2.
 māh-i, a. *great*, i. 160, 5; ii. 12, 10; v. 88, 5; viii. 29, 10 [mah be great].
 mahi-tvā, n. *greatness*, vii. 61, 4.
 mahi-tvanā, n. *greatness*, i. 85, 7.
 mah-in, a., f. -ī, *great*, i. 160, 2. 5.
 mah-i-mān, m. *greatness*, i. 85, 2; ii. 33, 9; iii. 59, 7; vii. 86, 1; x. 90, 8. 16; 168, 1; *power*, x. 129, 8; pl. *powers*, x. 129, 5.
 mah-ī, a. f. *great*, ii. 33, 8. 14; x. 14, 1 [mah be great].
 mā-hyam, prs. prn. D. *to me*, x. 84, 1. 2 [cp. Lat. mihi].
 mā *measure*, III. Ā. mīmīte.
 vi- *measure out*: pf. vi-mamā, i. 154, 1. 3; 160, 4; ii. 12, 2.
 mā, enc. prs. prn. A. *me*, ii. 33, 6. 7; viii. 48, 5. 6. 10; x. 84, 1. 2; 127, 7 [Lat. mē, Eng. me].
 mā, prob. pol. *not*, ii. 33, 1. 4. 5; viii. 48, 8. 14; x. 15, 6; 84, 18. 14 [Gk. μή 'not'].
 mā-kis, prob. prn. pol. *not any one*, vi. 54, 7 [Gk. μή-τις 'no one'].
 mā-kim, prob. prn. pol. *no one*, vi. 54, 7.
 Mātali, m. a *divine being*, x. 14, 8.
 mā-tf, f. *mother*, i. 160, 2; v. 11, 8; x. 84, 4. 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
 mādhwī, m. du. *lovers of honey*, vii. 71, 2 [mādhu honey].
 mānuṣa, a. *human*; m. *man*, vii. 68, 1 [mānuṣ man].
 māmi, prs. prn. A. *me*, vii. 49, 1-4.
 mā-yā, f. *mysterious power*, i. 160, 8 [mā make].
 mā-yū, a. *loving*, vii. 108, 2 [mā love].
 mā-s-a, m. *month*, vii. 61, 4 [mās moon].

83, 12; III. ipv. 2. pl. raridhvam, v. 88, 6.
 rāj rule, over (gen.), I. P. rājati, i. 1, 8.
 rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 8, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 84, 8, 12; 168, 2 [rāj rule, Lat. reg-ō].
 rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
 rājan-yā, a. royal, m. warrior (earliest name of the second caste), x. 90, 12.
 rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.
 rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].
 rādho-dēya, n. bestowal of wealth, iv. 51, 8 [dēya, gdv. to be given from dā give].
 ri release, IX. rināti, ii. 12, 8.
 ānu- flow along, i. 85, 8.
 ric leave, VII. P. rinākti, vii. 71, 1 [Gk. λείπω, Lat. lingo].
 āti- extend beyond: ps. ipf. āricyata, x. 90, 5.
 riḡ, f. injury, ii. 85, 6.
 riḡ be hurt, IV. riḡyati, vi. 54, 3; a ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
 rik kiss, II. rēdhi, ii. 83, 13.
 ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].
 ruc shine, I. rōca; ca. rōcāya cause to shine, viii. 29, 10.
 ruc-ānā, rt. ao. pt. Ā. beaming, iv. 51, 9.
 ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
 ruj-ant, pr. pt. shattering, x. 168, 1.
 Rud-rā, m. name of a god, i. 85, 1; ii. 83, 1-9, 11-18, 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
 rudh obstruct, VII. ruṇadhi, runddhē, x. 84, 8.
 āpa- drive away: rt. ao. arodham, x. 84, 8.
 rūś-ant, pr. pt. gleaming, iv. 51, 9.
 ruh grow, I. rōhati, rōhate.
 ā- rise up in (acc.), viii. 48, 11.
 rūpā, n. form, x. 168, 4; beauty, i. 160, 2.
 re-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].
 rē-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].
 reto-dhā, m. impregnator, x. 129, 5 [rē-tas seed + dhā placing].

rebh-ā, m. singer, vii. 63, 8 [ribh sing].
 revāt, adv. bountifully, ii. 85, 4 [n. of revānt].
 re-vāt-I, f. wealthy, iv. 51, 4 [f. of revānt].
 re-vānt, a. wealthy, viii. 48, 6 [re = raj wealth].
 rōdas-I, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
 rāl, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. re-s].
 Rauhiṇā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhita].

Lak-śā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
 lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; cp. Gk. λευκό-ς 'white', Lat. lux, luc-is].

Vag-nū, m. sound, vii. 108, 2 [vac speak].
 vac utter, III. P. vivakti; ao. op., ii. 85, 2; speak, ps. ucyāte, x. 90, 11; 185, 7 [Lat. voc-āre 'call'].
 ādhi- speak for (dat.), viii. 48, 14.
 prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
 vāc-as, n. speech, v. 11, 5 [vac speak; Gk. φωνή].
 vacas-yā, f. eloquence, ii. 85, 1.
 vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vasma 'club'].
 vāja-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 18; 83, 8.
 vāja-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 18.
 vajr-in, m. bearer of the bolt, vii. 49, 1.
 vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. φέρος year, Lat. vetus in vetus-tas 'age'].
 vats-in, a., f. -ī, accompanied by calves, vii. 108, 2.
 vad speak, I. vāda, ii. 38, 15; op. ii. 85, 15; vii. 108, 5³; x. 84, 12.
 āchā- invoke, v. 83, 1.
 ā- utter, ii. 12, 15; viii. 48, 14.
 prā- utter forth, iḡ ao., avādiṣur, vii. 108, 1.
 sām- converse about (acc.) with (inst.), vii. 86, 2.
 vād-ant, pr. pt. speaking, vii. 108, 8, 6, 7.

van win, VIII. vanōti win [Eng. win ; cp. Lat. *ven-ta* 'favour'].
ā-, da. vivāsa seek to win, ii. 88, 6 ; v. 88, 1.

van-śa, m. enemy, iv. 50, 11 [eager, rival : van win].

vāne-vane, lc. itv. cd. in every wood, v. 11, 6.

vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].

pāri- extol, with (inst.), ii. 88, 12.

vānda-māna, pr. pt. A. approving, ii. 88, 12.

vap straw, I. vāpati, vāpate.

nī- lay low, ii. 88, 11.

vapuṣ-ya, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].

vay-ām, prs. prn. N. pl. we, i. 1, 7 ; ii. 12, 15 ; iii. 59, 8. 4 ; iv. 50, 6 ; 51, 11 ; vi. 54, 8. 9 ; vii. 88, 5 ; viii. 48, 9. 18. 14 ; x. 14, 6 ; 127, 4 [Av. *vaem*, Go. *waiz*, Eng. *we*].

vāy-as, n. force, ii. 88, 6 ; viii. 48, 1 [food, strength : vi enjoy].

vay-ā, f. offshoot, ii. 85, 8.

vayūnā-vat, a. clear, iv. 51, 1 [vay-ūnā].

vayo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].

vār-i-man, n. expanse, iii. 59, 8 [vṛ cover].

vār-i-vas, n. wide space, vii. 63, 6 ; prosperity, iv. 50, 9 [breadth, freedom : vṛ cover].

varivo-vit-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [vāri-vas + vid find].

vār-iyas, cpv. a. wider, ii. 12, 2 [urū wide].

Vār-upa, m. vii. 49, 8. 4 ; 61, 1. 4 ; 63, 1. 6 ; 86, 2. 8. 4. 6. 8 ; x. 14, 7 [Gk. *olparōs* 'heaven' ; vṛ cover, encompass].

vār-ya, m. colour, ii. 12, 4 [coating : vṛ cover].

vāta-māna, pr. pt. A., with ā rolling hither, i. 85, 2 [vṛt turn].

vāt-man, n. track, i. 85, 3 [vṛt turn].

vārdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].

vārdha-māna, pr. pt. A. growing, i. 1, 8 [vrdh grow].

vārvṛt-āna, pr. pt. A. int. rolling about, x. 34, 1 [vṛt turn].

varṣ-ā, n. rain, v. 88, 10 [vṛṣ rain].

varṣ-ya, a. rainy, v. 88, 8³.

val-ā, m. enclosure, cave, iv. 50, 5 [vṛ cover].

valgū-yā, den. honour, iv. 50, 7.

vaś desire, II. vāśti, a. i. vāśmi, ii. 88, 18 ; pl. i. vāśmi, i. 154, 6.

1. vas shine, VI. P. uohāti : pf. pl. 2. ūsa, iv. 51, 4 [Av. *uśaiti* 'shines'].

2. vas wear, II. A. vāste [cp. Gk. *ἵν-νυμι* = *ἵσιννυμι*, AS. *werian*, Eng. *wear*].

abhi-, ca. clothe, i. 160, 2.

3. vas dwell, I. P. vāsati [AS. *wean* 'be', Eng. *was* ; in Gk. *δω* = *ἵσιννυμι*].

prā- go on journeys, viii. 29, 8.

vas, enc. prs. prn. A. you, i. 85, 6 ; iv. 51, 10. 11 ; D. to or for you, i. 85, 6. 12 ; iv. 51, 4 ; x. 15, 4. 6 ; G. of you, ii. 88, 18 ; x. 84, 12. 14 [Av. *vā*, Lat. *vos*].

vas-ati, f. abode, nest, x. 127, 4 [vas dwell].

vas-ant-ā, m. spring, x. 90, 6 [vas shine].

vās-āna, pr. pt. A. clothing oneself in (acc.), ii. 85, 9 [2. vas wear].

vās-iṣṭha, cpv. a. best ; m. name of a seer, vii. 88, 5 ; pl. a family of ancient seers, x. 15, 8 [vas shine].

vās-u, n. wealth, vi. 54, 4 ; vii. 108, 10 ; x. 15, 7 [vas shine].

vasu-dēya, n. granting of wealth, ii. 83, 7.

vāsu-mant, a. laden with wealth, vii. 71, 8. 4.

vāsn-ya, a. for sale, x. 34, 8 [vasnā, n. price, Gk. *δω*-s = *ἵσιννυ*-s 'purchase price', Lat. *vēnu-m* = *ves-num*].

vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].

vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].

vah carry, draw, drive, I. vāha, vii. 63, 2 ; a. ao. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].

ānu- drive after : pf. anūhīre, x. 15, 8.

ā- bring, i. 1, 2 ; 85, 6 ; vii. 71, 8 ; x. 14, 4.

nī- bring : pf. āhathur, vii. 71, 5.

vāh-ant, pr. pt. carrying, i. 85, 5 ; bearing, ii. 85, 9 ; bringing, vii. 71, 2.

vāh-ant-i, pr. pt. f. bringing, ii. 85, 14.

vāh-nī, m. driver, i. 160, 8 [vah drive].

vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἀναι* = *ἀ-φναι* ; cf. Go. *waian*, German *wehen* 'blow'].

prā- blow forth, v. 88, 4.

vā, enc. cj. or, iv. 51, 4 ; x. 15, 2 [Lat. *ve*].

vāo, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. vāx = vōc-s].
 vāj-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vāj be strong].
 vāja-yū, a. desirous of gum, ii. 85, 1.
 vāj-in, a. victorious, x. 34, 4 [vāja].
 vānā, m. pipe, i. 85, 10.
 vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. ven-tu-s, Gk. ἀήτης].
 vām, enc. prs. prn. du. A. you two, iv. 50, 10; vii. 61, 6²; 63, 5; 71, 1; D. for you two, vii. 61, 2. 5²; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.
 vā-mā, n. wealth, vii. 71, 2 [vā = van win].
 vāyav-yā, a. relating to the wind, aerial, x. 90, 8 [vāyū].
 vā-yū, m. wind, x. 90, 18 [vā blow].
 vār-ya, gdv. desirable, i. 35, 8 [vr choose].
 vāvas-at, pr. pt. int. louing, iv. 50, 5 [vās low].
 vāvrdh-ānā, pr. pt. Ā. having grown, x. 14, 8 [vrdh grow].
 vāsī, f. axe, viii. 29, 8.
 vāsar-ā, a. vernal, viii. 48, 7 [*vasar spring; Gk. ἔαρ, Lith. vasarā].
 vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. φάστω].
 vī, m. bird, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. vi-, Lat. avi-s].
 vī-krāmāṇa, n. wide stride, i. 154, 2; x. 15, 8.
 vī-śakramāṇa, pf. pt. Ā. having strode out, i. 154, 1 [kram stride].
 vī-carṣaṇi, a. active, i. 85, 9.
 vīj, pl. stake at play, ii. 12, 5.
 vī-tata, pp. extended, x. 129, 5 [tan stretch].
 vī-tarām, adv. far away, ii. 33, 2 [cpv. of prp. vī away].
 vit-tā, n. property, x. 34, 13 [pp. of vid find, acquire: acquisition].
 1. vid know, II. P. vētti; pr. sb. know of (gen.), ii. 35, 2; ipv. viddhi, viii. 48, 8; pf. vēda, viii. 29, 6; a. 2. vēttha, x. 15, 13; 8. vēda, x. 129, 6², 7²; pl. 1. vidmā, x. 15, 13 [Gk. οἶδα, ἴδμεν; AS. ic wāt, we witon; Eng. I wot; Lat. vid-ere 'see'].
 prā-know, x. 15, 13.
 2. vid find, VI. vindā, vi. 54, 4; x. 34, 3²; pf. viveda, x. 14, 2; a ao., v. 83, 10; viii. 48, 3.
 ānu-find out, ii. 12, 11; v. 11, 6.

ā-, s ao. win hither, x. 15, 8.
 nīa-find out, x. 129, 4.
 vid-ātha, m. divine worship, i. 85, 1; ii. 12, 15; 83, 15; 85, 15; viii. 48, 14 [vidh worship].
 vi-dyāt, f. lightning, ii. 85, 9; v. 83, 4 [vi afar + dyut shine].
 vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. λείδω].
 vidh worship, VI. vidhā, ii. 85, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.
 prāti-pay worship to, vii. 63, 5.
 vidh-ānt, pr. pt. m. worshipper, ii. 85, 7.
 vi-dhāna, n. task, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].
 vi-pfōh-am, acc. inf. to ask, vii. 86, 3.
 vip-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip tremble with emotion].
 vi-bhāt-i, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].
 vi-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vi-bhīd split asunder, but the meaning here applied is obscure].
 vi-bhrāja-māna, pr. pt. Ā. shining forth, vii. 63, 8 [bhrāj shine; Av. brāśaiti 'beams', Gk. φάεω 'flame'].
 vī-madhya, m. middle, iv. 51, 8.
 vī-rapāśa, m. abundance, iv. 50, 8 [vī + rapāśa be full].
 Vī-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling].
 virā-śāh, a. overcoming men, i. 85, 6 [= vira-śāh for vira-śāh].
 vī-rūk-mant, m. shining weapon, i. 85, 8 [ruc shine].
 vī-rūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].
 Vīśva-vant, m. name of a divine being, v. 11, 8; x. 14, 5 [vī + vas shine afar].
 vīś, f. settlement, x. 15, 2; abode, vii. 61, 8; settler, i. 85, 5; subject, iv. 50, 8.
 vīś enter, VI. vīśā.
 ā-enter, iv. 50, 10; viii. 48, 12. 15.
 nī-come home, go to rest, x. 34, 14; 168, 3; a ao., avikemahi, x. 127, 4; as vāsāya cause to rest, i. 85, 2.
 vīś-pāti, m. master of the house, x. 135, 1.
 vīśva, prn. a. all, i. 85, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 83, 3. 10; 85, 2. 15; iii. 59, 8; iv. 50, 7; v. 83, 2. 4.

- 9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 8; 127, 1; 168, 2.
- viśvá-tas, adv. *on every side*, i. 1, 4; viii. 48, 15; x. 90, 1; *in all directions*, x. 135, 8.
- viśvá-dānim, adv. *always*, iv. 50, 8.
- viśvá-deva, a. [Bv.] *belonging to all the gods*, iv. 50, 6.
- viśvá-psnya, a. *laden with all food*, vii. 71, 4 [psnya from psā eat].
- viśvá-rūpa, a. (Bv.) *omniform*, i. 85, 4; ii. 83, 10; v. 88, 5.
- viśvá-sambhū, a. *beneficial to all*, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].
- viśvá-ha, adv. *always*, ii. 12, 15; viii. 48, 14; -hā, *id.*, i. 160, 5; *for ever*, ii. 85, 14.
- viśvāhā, adv. *always*, i. 160, 8 [viśvā śhā all days].
- viśve devās, m. pl. *the all-gods*, vii. 49, 4; viii. 48, 1.
- viś work, III. vīveṣṭi: pf. vīvēṣa, ii. 85, 18.
- vi-gita, pp. *unfastened*, v. 88, 7. 8 [vi + ai bind].
- viṣu-na, a. *varied in form*, viii. 29, 1.
- viśuoi, a. *turned in various directions*, ii. 38, 2 [f. of viṣv-āñ].
- vi-ṣṭhā host (?), x. 168, 2.
- Viś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 8. 5; x. 15, 8 [viś be active].
- viṣv-āñ, a. *turned in all directions*, x. 90, 4.
- vi-sargá, m. *release*, vii. 108, 9 [vi + arj let go].
- vi-sárjana, n. *erection*, x. 129, 6 [vi + arj let go].
- vi-srñti, f. *erection*, x. 129, 6. 7 [vi + arj let go].
- vi-srásas, ab. inf. *from breaking*, viii. 48, 5 [vi + sras fall].
- vi-hāyas, a. *mighty*, viii. 48, 11.
- vī guide, II. vēti, i. 85, 9.
- āpa- come to (acc.), v. 11, 4.
- vi-rá, m. *hero*, i. 85, 1; ii. 88, 1; 85, 4 [Av. rāva, Lat. vir, OI. for, Go. wair, Lith. vīra, 'man'].
- virá-vat-tama, spv. a. *most abounding in heroes*, i. 1, 8.
- virá-vant, a. *possessed of heroes*, iv. 50, 6.
- virádh, f. *plant*, ii. 85, 8 [vi ascender + rudh grow].
- vir-yā, n. *heroic deed*, i. 154, 1. 2; *heroism*, iv. 50, 7 [virá hero].
1. vṛ cover, V. vṛṇóti, vṛnute. ā-, int. ipf. ā-varivar contain, x. 129, 1.
- vi- uncloze, rt. ao. avran, iv. 51, 2.
2. vṛ choose, IX. Ā. vṛṇite, ii. 83, 18; v. 11, 4; x. 127, 8.
- vṛk-a, m. *wolf*, x. 127, 6 [Gk. λύκος, Lat. lupus, Lith. vilkas, Eng. wolf].
- vṛk-i, f. *she-wolf*, x. 127, 6.
- vṛktá-barhis, a. (Bv.) *whose sacrificial grass is spread*, iii. 59, 9 [vṛktá, pp. of vṛj + barhis, q. v.].
- vṛk-gá, m. *tree*, v. 88, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛśa out, sell].
- vṛj hoist, VII. vṛṇákti, vṛṇktá. pári- pass by, ii. 83, 14.
- vṛj-āna, n. *circle* (= family, sons), vii. 61, 4 [enclosure = vṛj].
- vṛṇáná, pr. pt. Ā. *choosing*, v. 11, 4 [vṛ choose].
- vṛt turn, I. Ā. vārtate roll, x. 84, 9; cs. vartāya turn, i. 85, 9.
- ā-, cs. *whirl hither*, vii. 71, 8.
- nis-, cs. *roll out*, x. 135, 5.
- prá-, cs. *set rolling*, x. 135, 4.
- śnu prá- *roll forth after*, x. 135, 4.
- sām- be evolved, x. 90, 14.
- ādhi sām- *come upon*, x. 129, 4.
- Vṛ-trá, m. *name of a demon*, i. 85, 9; n. *foe* (pl.), viii. 29, 4 [encompasser: vṛ cover].
- vṛ-tvá, gd., *having covered*, x. 90, 1.
- vṛdh grow, I. vārdha, i. 85, 7; ii. 85, 11; *cause to prosper*, iv. 50, 11; *increase*, pf. vāvṛdhúr, x. 14, 8; cs. vārdháya strengthen, v. 11, 8. 5.
- vṛdh-é, dat. inf. *to increase*, i. 85, 1.
- vṛṣ rain, I. vārṣa rain: iṣ ao. āvārṣis, v. 88, 10.
- abhi- *rain upon*, ao. vii. 108, 8.
- vṛṣan-vasu, a. (Bv.) *of mighty wealth*, iv. 50, 10 [vṛṣan bull].
- vṛṣ-an, m. *bull*, i. 85, 7. 12; 154, 8. 6; ii. 83, 18; 85, 13; iv. 50, 6; v. 88, 6 (with śáva = stallion); vii. 61, 5; 71, 6; *stallion*, vii. 71, 8 [Av. aršam, Gk. έρσηρ].
- vṛṣa-bhá, m. *bull*, i. 160, 8; ii. 12, 12; 83, 4. 6-8. 15; v. 88, 1; vii. 49, 1.
- vṛṣa-lá, m. *beggar*, x. 84, 11 [little man].
- vṛṣa-vṛāta, a. (Bv.) *having mighty hosts*, i. 85, 4 [vṛṣan bull, stallion].
- vṛṣ-ti, f. *rain*, v. 88, 6 [vṛṣ rain].
- vṛṣṇyā-vant, a. *mighty*, v. 88, 2 [vṛṣ-nya manly strength, from vṛṣan bull].

véd-ana, n. possession, x. 84, 4 [vid find, acquire].

vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].

ven long, I. P. vénati.

ānu- seek the friendship of, x. 185, 1.

volhṣ, n. vehicle, vii. 71, 4 [vah draw + ṣ; Av. vaktar 'draught animal' Lat. vector].

vái, pcl., ii. 88, 9. 10 [180].

Vairūpa, m. son of Virūpa, x. 14, 5.

Vaivasvatá, m. son of Vivasvat, x. 14, 1.

váidyā, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].

vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].

vy-ākta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + aṣṭj adorn].

vyaś extend, III. P. vivyakti.

sām- roll up, ipf. āviryak, vii. 68, 1.

vyāth waver, I. vyātha, vi. 54, 8.

vyātha-māna, pr. pt. Ā. quaking, ii. 12, 2.

vyūsti, f. daybreak, vii. 71, 8 [vi + vas shine].

vy-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].

vraj-ā, m. pen, fold, iv. 51, 2 [vrj enclose].

vra-tá, n. will, ordinance, iii. 59, 2. 8; v. 88, 5; viii. 48, 9; service, vi. 54, 9 [vrj choose].

vratā-cārin, a. practising a vow, vii. 108, 1 [cār-in, from car go, practise].

vrāta, m. troop, host, x. 84, 8. 12.

Śāpa praise, I. śāpaśa, vii. 61, 4 [Lat. censo].

śāpa-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.

śatá, n. hundred, ii. 88, 2; vii. 108, 10 [Gk. ἑκατόν, Lat. centum, Go. hund].

śāpa-tama, spv. a. most beneficent, ii. 88, 2. 18; x. 15, 4 [śām, n. healing].

śāphā-vant, a. having hoofs, v. 88, 5.

śābāla, a. brindled, x. 14, 10.

śām, n. healing, ii. 88, 18; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8².

Śāmbara, m. name of a demon, ii. 12, 11.

śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 108, 2 [śi lie].

śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.

śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. hairu-s].

śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrđh be defiant].

śār-man, n. shelter, i. 85, 12; v. 88, 5; x. 129, 1 [Lith. sėdima-s 'helmet', OG. helm 'helmet'].

śāv-as, n. power, v. 11, 5 [śū swell].

śāśam-śnā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śām toi].

śāśay-ānā, pf. pt. Ā. lying, vii. 108, 1 [śi lie].

śāś-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 85, 5 [for śā + vñant, orig. pt. of śū swell, Gk. δ-μνν-].

śāktā, m. teacher, vii. 108, 5 [śak be able].

śās order, II. śāsti, śāste.

ānu- instruct, vi. 54, 1.

abhi- guide to (acc.), vi. 54, 2.

śik-van śama (?), ii. 85, 4.

śika be helpful, pay obedience, I. śikṣa, iii. 59, 2 [ds. of śak be able].

śikṣa-māpa (pr. pt. Ā.), m. learner, vii. 108, 5.

śiti-pād, a. (Bv.) white-footed, i. 85, 5.

śithirā, a. loose; n. freedom, vii. 71, 5 [Gk. καθαρός 'free, pure'].

śivā, a. kind, x. 84, 2.

śīśu, m. child, ii. 88, 18 [śū swell, op. Gk. κνέω].

śīśriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śri resort].

śi-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].

śira-ān, n. head, x. 90, 14 [śir(a)s head + an; op. Gk. κόρυς 'head'].

śuk-rā, a. shining, i. 160, 8; bright, ii. 88, 2; iv. 51, 9; clear, ii. 85, 4 [śus be bright, Av. sux-ra, 'flaming'].

śūo-l, a. bright, i. 160, 1; bright, ii. 85, 8; iv. 51, 2. 9; v. 11, 1. 8; viii. 29, 5; clear, vii. 49, 2. 8; pure, ii. 88, 18; 85, 8² [śūo shine].

śūbh, f. brilliance; = shining path (oog. acc.), iv. 51, 6.

śūbh-āya, Ā. adorn oneself, i. 85, 8.

śūbh-rā, a. bright, i. 85, 8; 85, 8; iv. 51, 6 [śūbh adorn].

śumbh, adorn, I. Ā. śūmbhate.

prā- adorn oneself, i. 85, 1.

śūṣ-ka, a. dry, vii. 108, 2 [for suṣ-ka, Av. huṣ-ka].

śūṣ-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, enort].

śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. á-kupo- 'in-valid'].

śūdrá, m. man of the servile caste, x. 90, 12.

śūśuj-āna, pf. pt. A. trembling (?), x. 34, 6.

śūṣ-ā, a. inspiring, i. 154, 8 [śvas breathe].

śrūv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].

śrđh-yā, f. arrogance, ii. 12, 10 [śrđh be arrogant].

śr crush, IX. śrñāti.

śām- be crushed: ps. ao. śāri, vi. 54, 7. śaut drip, I. śośta, iv. 50, 8.

śyā-vā, a. dusky, i. 85, 5 [OSI. si-vā 'grey'].

śyenā, m. eagle, vii. 68, 5; m. hawk, x. 127, 5.

śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. kard-in 'heart'].

śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSI. slovo 'word'].

śravas-yā, a. fame-seeking, i. 85, 8.

śri-tā, pp. reaching to (loc.), v. 11, 8.

śrī, f. glory, i. 85, 2; iv. 88, 8; x. 127, 1. śru, V. śrñōti, hear, ii. 88, 4; x. 15, 5; pl. 8. śrñvire = ps., x. 168, 4.

śru-tā, pp. heard; famous, ii. 88, 11 [śru hear, Gk. κλυ-τός 'famous', Lat. in-clu-tus 'famous'].

śrē-śtha, spv. a. best, ii. 88, 8.

śrō-tra, n. ear, x. 90, 14 [śru hear].

śrāus-ti, f. obedient mare, viii. 48, 2 [śruṣ hear, extension of śru].

śva-ghn-in, m. gambler, ii. 12, 4.

śván, m. dog, x. 14, 10. 11 [Av. span, Gk. kuon].

śva-śrū, f. mother-in-law, x. 84, 8 [OSI. svokry, svokrūve].

śvity-āño, a. whitish, ii. 88, 8 [śviti (akin to śvetā, Go. hvēits, Eng. white) + āño].

śṣ, nm. six, x. 14, 16 [Av. xšvaš, Gk. ἕξ, Lat. sex, OI. ἑξ, Go. sahs, Eng. six].

śā, dem. prn. N. v. m. that, he, i. 1, 2. 4. 9; 154, 5; 160, 8; ii. 12. 1-14; ii. 88,

139; 85, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5. 7. 8; 51, 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 84, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hā, Gk. ἄ, Go. sa].

sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].

sam-rarāṇā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā give].

sam-vatsarā, m. year, vii. 108, 1. 7. 9.

sam-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 48, 18; x. 14, 4 [vid ānā].

sam-vjī, a. conquering, ii. 12, 8.

sākh-i, m. friend, ii. 85, 12; vii. 86, 4; viii. 48, 4. 10; x. 84, 2. 5; 168, 8.

sakh-yā, n. friendship, viii. 48, 2.

sam-gāmana, m. assembly, x. 14, 1.

sao accompany, I. A. sācate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἔσται, Lat. sequitur, Lith. seki].

sāo-ā, adv. prp. with (loc.), iv. 50, 11 [sao accompany].

sājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].

sa-jōsas, a. acting in harmony with (inst.), viii. 48, 15 [jōsas, n. pleasure].

sat, n. the existent, x. 129, 1 [pr. pt. of as be].

sāt-pati, m. true (?) lord, ii. 88, 12.

sat-yā, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].

satyā-dharman, a. (Bv.) whose ordinances are true, x. 84, 8.

satyānrtā, n. Dv. cd. truth and falsehood, vii. 49, 8 [satyā + ānrtā].

sad sit down, I. P. ādāti, i. 85, 7; sit down on (acc.). a. ao. sadata, x. 15, 11 [Lat. sīdo].

ā- seat oneself on (acc.), i. 85, 6; occupy; pf. sasāda, viii. 29, 2.

nī- sit down, pf. (nī)śedur, iv. 50, 8; inj. śīdat, v. 11, 2; settle: pf. s. 2. sasāttha, viii. 48, 9.

sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἔδος].

sādas-sadas, acc. itv. cd. on each seat, x. 15, 11.

sā-dā, adv. always, vii. 61, 7; 68, 6; 71, 6; 86, 8.

sa-dfā, a., f. -i, alike, iv. 51, 6 [having a similar appearance].

sa-dyās, adv. in one day, iv. 51, 5; as once, iv. 51, 7.

sadha-māda, m. *joint feast*, x. 14, 10 [co-revelry; sadhā = sahā together].
 sadhā-stha, n. *gathering place*, i. 154, 1. 8.

sam gain, VIII. P. sanōti, vi. 54, 5.
 sanāya, a. *old*, iv. 51, 4 [from sāna; Gk. *seno-s*, OI. *sen*, Lith. *senas* 'old'].
 sānt, pr. pt. *being*, x. 34, 9 [as *be*; Lat. (*prae*)-*sent*].

sam-dīś, f. *sight*, ii. 33, 1.
 sapta, nm. *seven*, i. 35, 8; ii. 12, 3. 12; x. 90, 15¹ [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].

saptā-raśmi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.
 saptaśya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptā + śya, n. *mouth*].

sāp-ti, m. *racer*, i. 85, 1. 6.
 sa-prāthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by prāthas, n. *fame*].

sa-bādhā, a. *sealous*, vii. 61, 6 [bādhā, m. *stress*].

sabhā, f. *assembly hall*, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].
 samā, a. *level*, v. 83, 7 [Av. *hama* 'equal', Gk. *ὁμός*, Eng. *same*, cp. Lat. *sim-i-li-s*].

sam-ād, f. *battle*, ii. 12, 3.
 sām-ana, n. *festival*, x. 168, 2 [coming together].

samanā, adv. *in the same way*, iv. 51, 8² [inst., with shift of accent, from sāmāna *being together*].

samānā, a., f. i, *same*, ii. 12, 8; iv. 51, 9; vii. 86, 8; *uniform*, vii. 63, 2; *common*, ii. 85, 3; vii. 63, 3; 103, 6.

samānā-tas, adv. *from the same place*, iv. 51, 8.

sam-idh, f. *faggot*, x. 90, 15 [sām + idh *kindle*].

samudrā-jyeṣṭha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [samudrā, m. *collection of waters* + jyeṣṭha, spv. *chief*].

samudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ārtha, m. *goal*].

sam-fdh, f. *unison*, vii. 108, 5 [sām + fdh *thrive*].

sām-prkta, pp. *mixed with* (inst.), x. 34, 7 [pro *mix*].

sam-pfoas, ab. inf. *from mingling with*, ii. 35, 6 [pro *mix*].

sām-bhrta, pp. *collected*, x. 90, 8 [bhr *bear*].

sam-rāj, m. *sovereign king*, viii. 29, 9.

sa-yāj, a. *united with* (inst.), x. 168, 2.
 sa-rātham, adv. (cog. acc.) *on the same-car, with* (inst.), v. 11, 2; x. 15, 10; 168, 2.

sār-as, n. *lake*, vii. 108, 7 [sr *run*].
 saraś-f, f. *lake*, vii. 108, 2.

sārg-a, m. *herd*, iv. 51, 8 [srj *let loose*].
 sārta-ave, dat. inf. *to flow*, ii. 12, 12 [sr *flow*].

srp *creep*, I. P. sārpati.

vi- *slink off*, x. 14, 9.

sarpir-āsuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9 [sarpis (from srp *run = melt*) + ā-suti *drinks from su press*].

sārva, a. *all*, vii. 108, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ὅλος* = *ὅλ-fo-s*, Lat. *salvu-s* 'whole'].

sārva-vira, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.

sarva-hūt, a. (Tp.) *completely offering*, x. 90, 8. 9 [hu-t: hu *sacrifice* + deter- minative t].

sal-ilā, n. *water*, x. 129, 3; *sea*, vii. 49, 1 [sal = sr *flow*].

Sa-v-i-tī, m. a *solar god*, i. 35, 1-6. 8-10; vii. 63, 3; x. 34, 8. 13 [Stimulator from *su stimulator*].

sas *sleep*, II. P. śāsti, iv. 51, 3.

śas-ānt, pr. pt. *sleeping*, iv. 51, 5.

sah *overcome*, I. sāha, x. 34, 9 [Gk. *ἐχῶ*, ao. *ἐσ(ε)χ-ov*].

sāh-as, n. *might*, iv. 50, 1; v. 11, 6³ [sah *overcome*].

sa-hāśa, nm. a *thousand*, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέσλο*].

sahāśa-pāda, a. (Bv.) *thousand-footed*, x. 90, 1 [pad *foot*].

sahāśara-bhrta, a. (Bv.) *thousand-edged*, i. 85, 9 [bhrta-ti from bhrta = hrta *stuck up*].

sahāśara-śirṣan, a. *thousand-headed*, x. 34, 14.

sahasra-sāva, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvā, m. *pressing from su press*].

sahasrākṣa, a. (Bv.) *thousand-eyed*, x. 90, 1 [akṣā *eye = ākṣi*].

sā-hūti, f. *joint praise*, ii. 33, 4 [hūti *invocation from hū call*].

sā bind, VI. syāti.

vi- *discharge*, i. 85, 5.

sā, dem. pr. N. a. f. *that*, iv. 50, 11; vii. 86, 6; *as such* = so, x. 127, 4.

sād-ana, n. *seat*, x. 135, 7 [sad *sit*].

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].

sādh-ū, a. *good*, x. 14, 10.

sādh-yā, adv. *straightway*, v. 11, 4.

Sādh-yā, m. pl. a *group of divine beings*, x. 90, 7, 16.

śān-as-i, a. *bringing gain*, iii. 59, 6 [śan *gain*].

śān-u, n. m. *back*, ii. 85, 12.

śā-man, n. *chant*, viii. 29, 10; x. 90, 9; 185, 4.

śāya-ka, n. *arrow*, ii. 83, 10 [suitable for *hurting*: śi *hurt*].

śārameyā, m. *son of Saramā*, x. 14, 10.

śāsanaśaśanā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-śana + anaśana].

śimhā, m. *lion*, v. 83, 3.

śic pour, VI. śifcā, i. 85, 11 [OG. śig-u 'drip', Lettic *śik-u* 'fall' of water].

śi- pour down, v. 83, 8.

śidh *repel*, I. P. śēdhātī.

śpa- chase away, i. 35, 10.

śindh-u, m. *river*, i. 85, 8; ii. 12, 8, 12; *Indus*, v. 11, 5 [Av. *hind-u-s*].

śiśvid-ānā, pf. pt. *ā. sweating*, vii. 103, 8 [śvid *perspire*: Eng. *sweat*].

śim, enc. prn. pcl. *him* &c., i. 160, 2.

śi press, V. sunōti, sunutā, V. 14, 18 [Av. *hu*].

śū, adv. *well*, ii. 85, 2; v. 83, 7; vii. 86, 8 [Av. *hu*-, OI. *su*].

śū-kṛta, pp. *well-made*, i. 85, 11; 85, 9; *well prepared*, x. 15, 13; 84, 11.

śū-kṛtu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [kṛtu *wisdom*].

śukratū-yā, f. *insight*, i. 160, 4.

śū-kṣatrā, a. (Bv.) *wielding fair sway*, iii. 59, 4.

śū-kṣitī, f. *safe dwelling*, ii. 85, 15.

śū-gā, a. *easy to traverse*, i. 85, 11; vii. 63, 6.

śū-janman, a. (Bv.) *producing fair creations*, i. 160, 1.

śū-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.

śū-taṣṭa, pp. *well-fashioned*, ii. 85, 2 [taṣṭa *fashion*].

śutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.

śū-tāra, a. *easy to pass*, x. 127, 6.

śū-dāpma, a. (Bv.) *wondrous*, i. 85, 1 [dāpma *wonder*].

śū-dākṣa, a. (Bv.) *most skilful*, v. 11, 1.

śū-dānu, a. *bountiful*, i. 85, 10; vii. 61, 8.

śū-dūgha, a. (Bv.) *yielding good milk*, ii. 85, 7 [dūgha *milking*: dugh = duh].

śū-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā *put*].

śū-dhṛs-tāma, spv. a. *very proud*, i. 160, 2.

śū-nithā, a. (Bv.) *giving good guidance*, i. 85, 7, 10.

śūnṇ-āt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su *press*].

śū-pātha, n. *fair path*, vii. 63, 6.

śū-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 85, 7.

śū-palāśā, a. *fair-leaved*, x. 135, 1.

śū-péśas, a. (Bv.) *well-adorned*, ii. 85, 1 [péśas, n. *ornament*].

śū-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. *token*].

śū-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].

śū-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a *fair countenance*: prātika, n.].

śū-prāpiti, a. (Bv.) *giving good guidance*, x. 15, 11.

śū-prapāṇā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.

śū-bhāga, a. *having a good share, opulent*; genial, vii. 63, 1.

śū-bhū, a. *excellent*, ii. 85, 7 [śū *well* + bhu *being*].

śū-bhrta, pp. *well cherished*, iv. 50, 7.

śū-makha, m. *great warrior*, i. 85, 4.

śū-matī, f. *good-will*, iii. 59, 8, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.

śū-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manah* 'well-disposed'; cp. second part of *eu-mēnēs*].

śv-mṛṇika, a. (Bv.) *very gracious*, i. 85, 10 [mṛṇika, n. *mercy*].

śū-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.

śū-mnā, n. *good-will*, ii. 83, 1, 6.

śūmnā-yā, a. *kindly*, vii. 71, 8.

śū-rabhi, a. *fragrant*, x. 15, 12.

śūrā, f. *liquor*, vii. 86, 6 [Av. *hura*].

śū-réśas, a. (Bv.) *abounding in seed*, i. 160, 3.

śū-vāroas, a. (Bv.) *full of vigour*, x. 14, 8.

śū-vāc, a. (Bv.) *eloquent*, vii. 103, 5.

śūv-itā, n. *well/ars*, v. 11, 1 [su *well* + itā, pp. of i go: opposite of dur-itā].

su-vidātra, a. *bountiful*, x. 14, 10; 15, 8, 9.
 su-vīra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 88, 15; 85, 15; viii. 48, 14.
 su-vīrya, n. *host of good champions*, iv. 51, 10.
 su-vṛktī, f. *song of praise*, ii. 85, 15; vii. 71, 6 [sū + ṛk-ti from *aro praise*, op. ro].
 su-vṛjāna, a. (Bv.) *having fair abodes*, x. 15, 2.
 su-śīpra, a. (Bv.) *fair-lipped*, ii. 12, 6; 83, 5.
 su-śēva, a. *most propitious*, iii. 59, 4, 5; viii. 48, 4.
 su-śakhi, m. *good friend*, viii. 48, 9 [śakhi *friend*].
 su-śtūti, f. *eulogy*, ii. 88, 8 [stuti *praise*].
 su-śtūbh, a. *well-praising*, iv. 50, 5 [stūbh *praise*].
 su-hāva, n. (Bv.) *easy to invoke*, ii. 88, 5 [hāva *invocation*].
 sū, adv. *well*, v. 85, 10 [= sū *well*].
 sū-nāra, a. *bountiful*, viii. 29, 1 [Av. *hunarā*].
 sū-nū, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunu*. OG. *sunu*, Lith. *sūnū*, Eng. *son*].
 sūpāyana, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sū + upāyana].
 sūr-a, m. *sun*, vii. 68, 5 [svār *light*].
 sūrī, m. *patron*, ii. 85, 6.
 sūr-ya, m. *sun*, i. 85, 7, 9; 160, 1; ii. 12, 7; 83, 1; vii. 61, 1; 68, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 18 [svār *light*].
 sū flow, III. sīsartī.
 ūpa-prā- stretch forth to, int. 3. s. sarar-e, ii. 85, 5.
 sūj emit, VI. sūjāti [Av. *her-eatī*].
 āva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.
 ūpa- send forth to (acc.), ii. 85, 1.
 arp-rā, a. *extensive*, iv. 50, 2 [arp *creep*].
 śē-nā, f. *missile*, ii. 88, 11 [śi *dis-charge*].
 senā-nī, m. *leader of an army, general*, x. 84, 12.
 śō-ma, m. *juice of the Soma plant*, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4 viii. 48, 8, 4¹. 7-15; x. 14, 13; 84, 1 *Soma sacrifice*, vii. 108, 7 [su *press*: Av. *haoma*].
 soma-pā, m. *Soma drinker*, ii. 12, 18.

soma-pīthā, m. *Soma draught*, x. 15, 8 [pīthā from *pā drink*].
 som-in, a. *soma-pressing*, vii. 108, 8.
 som-yā, a. *Soma-loving*, x. 14, 6; 15, 1, 5, 8.
 saumanas-ā, n. *good graces*, iii. 59, 4; x. 14, 6 [su-mānas].
 skand leap, I. P. skāndati, int. inj. kaniṣkan, vii. 108, 4.
 skabhāya, den. *prop. establish*, i. 154, 1 [from skabh, IX. skabhñāti].
 skāmbh-ana, n. *prop. support*, i. 160, 4.
 stan thunder, II. P.; cs. stanāyati, id., v. 88, 7, 8 [Gk. *στῆνω* 'lament'].
 stan-ātha, m. *thunder*, v. 88, 8.
 stanāyant, pr. pt. *thundering*, v. 88, 2; x. 163, 1.
 stanayi-tnū, m. *thunder*, v. 88, 6.
 stabh or stambh *prop. support*, IX. stabhñāti, ii. 12, 2.
 vi- *prop. asunder*, pf. tastambha, iv. 50, 1; vii. 86, 1.
 stāv-āna, pr. pt. *Ā. = pa. being praised*, ii. 88, 11 [stu *praise*].
 sthi-rā, a. *firm*, ii. 88, 9, 14 [sthā *stand*].
 stu *praise*, II. stāuti, ii. 88, 11; v. 88, 1.
 prā- *praise aloud*, i. 154, 2.
 stu-tā, pp. *praised*, ii. 88, 12.
 stuv-ānt, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.
 ste-nā, m. *thief*, x. 127, 6 [stā *be steal/hy*].
 sto-tī, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu *praise*].
 stō-ma, m. *song of praise*, ii. 88, 5; vii. 86, 8; x. 127, 8 [stu *praise*].
 stōma-tasta, a. (Tp.) *fashioned into (= being the subject of) praise*, x. 15, 9.
 strī, f. *woman*, x. 84, 11 [Av. *strī*].
 sthā *stand*, I. tiṣtha; pf. tasthur, i. 85, 5; rt. ao. s. āsthāt, i. 85, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. *hištaiti*, Gk. *ἵστημι*, Lat. *isto*].
 āti- extend beyond, x. 90, 1.
 ādhi- ascend, x. 185, 8; stand upon, i. 85, 6.
 āpa- start off, viii. 48, 11.
 abhi- overcome, iv. 50, 7.
 ā- mount, i. 85, 4; mount to (acc.), i. 85, 7; occupy, ii. 85, 9.
 ūd- arise, v. 11, 8.
 ūpa- approach, rt. ao. āsthita, x. 127, 7.
 pāri- surround, pf. tasthur, ii. 85, 8.

prá- *step forth*, x. 14, 14.
 spás, m. *spy*, vii. 61, 8 [Av. *spas*; op. Lat. *au-spez*, Gk. *σῶψ* 'owl'].
 spr *win*, V. *spróti*.
 nis- *rescue*, rt. ao. 2. du. *spartam*, vii. 71, 5.
 sprh, cs. *sprháya long for*, x. 185, 2 [Av. *sper-saita*].
 sphúr *spurn*, VI. *sphurá*, ii. 12, 12; *spring*, x. 84, 9 [Av. *sparaiti*, Gk. *σφαίρω* 'quiver', Lat. *sperno*, Lith. *spiriu* 'kick', OG. *spurnu* 'kick'].
 sma, enc. pol. *just, indeed*, ii. 12, 5 [180].
 syá, dem. prn. *that*, ii. 88, 7 [OP. *hya*, f. *hyá*; OG. f. *sinu*].
 syand *flow*, I. *syádate*, v. 88, 8.
 syúma-gabhasti, a. (Bv.) *drawn with thongs*, vii. 71, 8 [syú-man band; Gk. *ὑμῶν* 'sinew'].
 syoná, n. *soft couch*, iv. 51, 10.
 srama, m. *disease*, viii. 48, 5.
 sru *flow*, I. *sráva*, vii. 49, 1 [Gk. *ῥέει* 'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 85, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *sva*, Gk. *σός*, *δός*, Lat. *suu-s*].
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.
 1. *svadhá*, f. *funeral offering*, x. 14, 3, 7; 15, 8, 12-14.
 2. *sva-dhá*, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 85, 7; *bliss*, i. 154, 4 [svá *own* and dhá *put*; op. Gk. *ἔθος* 'custom'].
 svadhá-vant, a. *self-dependent*, vii. 86, 4, 8.
 sv-ápas, a. (Bv.) *skilful*, i. 85, 9 [sú + ápas 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. *ὑπνο-s*, Lat. *sonnu-s*, Lith. *sąpna-s*].
 svayam-já, a. *rising spontaneously*, vii. 49, 2.
 sva-y-ám, ref. prn. *self*, ii. 35, 14; *of their own accord*, iv. 50, 8 [115a].
 svār, n. *light; heaven*, ii. 85, 6; v. 88, 4.
 sva-rāj, m. *sovereign ruler*, x. 15, 14.
 sváru, m. *sacristial post*, iv. 51, 2.
 svar-vid, m. *finder of light*, viii. 48, 15.
 svá-vant, a. *bountiful*, i. 85, 10 [possessing property: svá, n.].
 svásr, f. *sister*, vii. 71, 1; x. 127, 8 [Lat. *soror*, Osl. *sestra*, Go. *swistar*, Eng. *sister*].
 sv-astí, f. n. *well-being*, i. 1, 9; 85, 1; ii. 88, 8; vii. 71, 6; 86, 8; x. 14, 11; inst. *a. vasti for welfare*, viii. 48, 8;

pl. *blessings*, vii. 61, 7; 68, 6 [sú *well* + asti *being*].
 svād-ú, a. *sweet*, viii. 48, 1 [Gk. *ψῆς*, Lat. *sodet-s*, Eng. *sweet*].
 sv-ádhf, a. (Bv.) *stirring good thoughts*, viii. 48, 1.
 sv-ábhú, a. *invigorating*, iv. 50, 10.
 sváhá, ij. *hail*, asa *sacristial call*, x. 14, 8.
 svid, enc. emph. pol., iv. 51, 6; x. 84, 10; 129, 5²; 185, 5; 168, 8.
 Ha, enc. emph. pol., i. 85, 7; vii. 86, 8; x. 14, 18; 90, 10, 16; 129, 2 [later form of gha].
 ha-tvá, gd. *having slain*, ii. 12, 8 [han *strike*].
 han *slay*, II. *hánti*, i. 85, 9; ii. 88, 15; *smite*, v. 88, 2³, 9; I. *jíghna slay*, viii. 29, 4; pf. *jaghána*, ii. 12, 10, 11; ps. *hanyáte*, iii. 59, 2; ds. *jíghāmpsa*, vii. 86, 4.
 han-tf, m. *slayer*, ii. 12, 10.
 hár-as, n. *wrath*, viii. 48, 2 [heat; from hr *be hot*: Gk. *ῥέω* 'summer'].
 hár-i, m. *bay steed*, i. 85, 8 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *selù*, OG. *gello*].
 hár-ita, a. *yellow*, vii. 108, 4, 6, 10 [Av. *zairita* 'yellowish'].
 háry-asva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.
 háv-a, m. *invocation*, x. 15, 1 [hū *call*].
 havana-árut, a. (Tp.) *listening to invocations*, ii. 88, 15 [hávana (from hū *call*) + árut *hearing* from áru *hear* with determinative t].
 havir-ád, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].
 havis-pá, a. *drinking the oblation*, x. 15, 10 [havis + pá].
 hav-is, n. *oblation*, ii. 88, 5; 85, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; vii. 88, 12, 13; x. 14, 1, 4, 18, 14; 15, 8, 11, 12; 90, 6²; 168, 4 [hu *sacrifice*].
 háv-i-man, n. *invocation*, ii. 88, 5 [hū *call*].
 hav-yá, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 88, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].
 havya-váhana, m. *carrier of oblations*, v. 11, 4 [váhana from vah *carry*].
 havya-súd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [súd = svád *sweeten*].
 hásta, m. *hand*, ii. 88, 7; vi. 54, 10; viii. 29, 8-5.

hāsta-vant, a. *having hands*, x. 34, 9.

1. **hā** leave, III. P. jāhāti.

āva-, ps. *hiyate*, *be left behind*, x. 34, 5.

2. **hā** go away, III. A. jihite.

āpa- depart, vii. 71, 1; 3. s. sb. a. ao.

hāstate, x. 127, 3.

ūd- spring up, v. 83, 4.

hi, cj. for, i. 85, 1; 154, 5; 160, 1; ii.

35, 1. 5. 9; iv. 51, 5; viii. 48, 6;

since. viii. 48, 9; x. 34, 11; *pray*, x.

14, 4.

hims, *injure*, VII. **hināsti** *injure*; iṣ ao.

inj., x. 15, 6 [probably a ds. of *han*

strike].

hi-tā, pp. *placed*, v. 11, 6 [later form of

dhita from *dhā* put; Gk. *θερό-ς set*].

hi-tvāya, gd. *leaving behind*, x. 14, 8

[1. **hā** leave].

himā, m. *winter*, ii. 83, 2 [Av. *sima*,

Osl. *sima* 'winter'; Gk. *θύς-χίμο-ς*

'subject to bad storms', 'horrid'].

hīraṇ-ya, n. *gold ornament*, ii. 33, 9.

hīraṇya-dā, a. (Tp.) *of gold*, ii.

35, 10.

hīraṇva-pāṇi, a. (Bv.) *golden-handed*, i.

85, 9.

hīraṇya-praṭiga, a. (Bv.) *having a golden*

pole, i. 35, 5.

hīraṇyā-ya, a. *golden*, i. 85, 2; 85, 9;

ii. 85, 10; viii. 29, 1.

hīraṇya-rūpa, a. (Bv.) *having a golden*

form, ii. 85, 10.

hīraṇya-varṇa, a. (Bv.) *golden-coloured*,

ii. 85, 9-11.

hīraṇya-śamī, a. (Bv.) *having golden pins*,
i. 35, 4.

hīraṇya-saṃdrś, a. (Bv.) *having a golden*
aspect, ii. 35, 10.

hīraṇya-hasta, a. (Bv.) *golden-handed*, i.
85, 10.

hīraṇyākṣā, a. (Bv.) *golden-eyed*, i. 35, 8
[**ākṣā** = *akṣi eye*].

hiḍ *be angry*, I. **hēḍa**: pf. *jihīḥa*, x.
84, 2.

hi-nā, pp. *forsaken*, x. 34, 10 [**hā** leave].

hu *sacrifice, offer*, III. **juhōti**, iii. 59, 1;
x. 14, 13-15.

ā- offer, iii. 59, 5.

hū call, I. **hāvate**, ii. 12, 8. 9; 33, 5;

VI. **huvé**, vii. 61, 6; 71, 1; x.
14, 5.

hr *be angry*, IX. **hrñīte**, ii. 33, 15;
with (dat.), vii. 86, 3.

hfd, n. *heart*, ii. 85, 2; v. 11, 5; vii.
86, 8; viii. 48, 4. 12; x. 129, 4 [Av.

śard].

hfd-aya, n. *heart*, x. 34, 9.

he-ti, f. *dart*, ii. 33, 14 [**hi** *impel*].

he-tū, m. *cause*: ab. *hetōs for the sake*
of, x. 34, 2 [**impulse**: **hi** *impel*].

hó-tr, m. *invoker*, i. 1, 1. 5; v. 11, 9
[**hū** call].

hotrā-vid, a. (Tp.) *knowing oblations*, x.
15, 9 [**hó-trā**, Av. *sao-thra*; cp. Gk.

χού-ρα 'pot'].

hvā call, IV. **hvāya**, i. 35, 14.

vī call *divergently*, ii. 12, 8.

GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

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